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DISCIPLINE

RELIGIOUS SOCIETY OF FRIENDS

ADVICES

EARLY MEETING

AND OF LONDON

FOR THE YEAR 1834

THIRD EDITION

LONDON

DARTON AND HARVEY, GRACECHURCH STREET

1834





RULES OF
DISCIPLINE
OF THE
RELIGIOUS SOCIETY OF FRIENDS,
WITH
ADVICES:
BEING
EXTRACTS FROM THE MINUTES AND EPISTLES OF THEIR
YEARLY MEETING,
HELD IN LONDON,
FROM ITS FIRST INSTITUTION.



THIRD EDITION.

LONDON:
DARTON AND HARVEY, GRACECHURCH STREET.

1834.

RULES OF
DISCIPLINE

RELIGIOUS SOCIETY OF FRIENDS

A DVICE

FOR THE MEMBERS AND FRIENDS OF THE SOCIETY

LONDON:
JOSEPH RICKERBY, PRINTER,
SHERBOURN LANE.

YEARLY MEETING

HELD IN LONDON

AND ITS FIRST INSTITUTE

THIRD EDITION



LONDON

DARTON AND HARTY, GRACECHURCH STREET

1831

P R E F A C E

TO THE FIRST EDITION.

THE Yearly Meeting having been apprehensive that, in some quarterly and monthly meetings, due care hath not been taken to preserve, and enter regularly in the books kept for that purpose, those minutes and advices which from its first institution have occasionally been communicated to them, for establishing and conducting the discipline of the church, hath seen meet to direct that those minutes and advices should be carefully extracted and properly arranged under suitable heads, and be comprised in one volume, for the general service of the society. This important work having been committed to the care of the meeting for sufferings, it was with much labour and great attention performed, and was laid before the yearly meeting in 1781; when a considerable number of judicious friends then present were appointed to come up to London in the Tenth month ensuing, to join the meeting for sufferings in examining the same: most of whom, in conjunction with that meeting, met accordingly, and having given their attendance with unremitting assiduity, in much concord and to mutual satisfaction, were favoured after many sittings to go through the work, comparing every part with the original records; and the whole, as contained in the following pages, was agreed to by the yearly meeting in 1782, and directed to be printed: in order that,

First. Every quarterly and monthly meeting may be furnished with a complete and correct collection of the several minutes and advices issued by the yearly meeting for regulating the affairs of the society.

Secondly. That these minutes and advices, being more generally made known, may be more uniformly observed and put in practice; that order, unity, peace, and harmony may be preserved throughout the churches.

Thirdly. That, in an especial manner, the youth of the present and succeeding gene-

rations may be early and fully instructed in our religious principles, and in the nature and design of our Christian discipline; and, through divine assistance, be enabled to adorn our holy profession by a consistent conduct and circumspect conversation, in all godliness and honesty; thereby avoiding the reproach which many, through a defection in principle, or a degeneracy in practice, have brought upon themselves and the body of which they profess to be members.

Fourthly. That the unfaithful, the immoral, and the libertine professors, may be seasonably reminded of their danger and of their duty; as well as of the great labour which, in much Gospel love, hath been, from time to time, bestowed for their help and recovery; and that such as continue to despise and reject the convictions of truth, and the counsel of their brethren, and refuse to be reclaimed, may be made sensible that they themselves are the sole cause of their separation from our religious fellowship and communion. For when any by their inconsistent and disorderly conduct, or by imbibing and adopting principles and practices contrary to the doctrine which we have received, have first openly manifested their disunity with the society, it is but just and requisite that, after endeavouring and waiting to restore them without effect, the body should testify its disunity with such erring and refractory members; at the same time earnestly desiring that they may be convinced of the error of their ways, and that through unfeigned repentance, and a consistent, orderly conduct in future, they may be re-united to the body. This being the utmost extent of our discipline respecting offenders, it is very evident, that from the right exercise thereof no degree of persecution or imposition can be justly inferred; for the imposition rests entirely on the part of those who insist on being retained as members, whilst at open variance with the body either in principle or practice.

We are not, however, without a clear sense that this publication will prove insufficient to produce the desired effect, unless we are very careful to move and act under the immediate influence of the Spirit of Christ in the pure love of the Gospel; a close adherence to which would render a multiplicity of rules unnecessary.

And whilst we are earnestly recommending this work to the notice and regard of friends, we cannot omit to press upon them a diligent reading of the Holy Scriptures, as superior to all other writings for instruction; and it must yield great satisfaction to observe how consonant these advices are to the doctrine and precepts of Christ and his apostles.

Although this collection is printed solely for the use of our own society, yet should it get abroad and meet the public eye, it is not doubted but every serious and candid reader will observe, throughout the whole, the constant and earnest endeavours of the yearly meeting for the promotion of virtue and religion. And notwithstanding it be too obvious to be denied, that there are amongst us many sorrowful instances of a grievous

departure from the godly zeal, purity, probity, simplicity, and self-denial, so conspicuous in our worthy predecessors; yet, by comparing the later advices with those of a more ancient date, and observing the continued care and concern of the yearly meeting to guard and testify against every appearance of evil, and every mark of declension, it must be allowed that, as a religious body, we are the same people our forefathers were, in faith, in doctrine, in worship, in ministry, and in discipline.

And although it be our lot to live in an age of great dissipation, luxury, and profaneness, when the genuine fruits of the spirit of Christianity are so rarely seen, that every thing sacred and serious seems threatened to be overwhelmed by the torrent of vice and irreligion; yet we are bowed in thankfulness to the Author of all good, in that we have abundant cause to believe there are still many, of various ranks and ages, mercifully preserved both among ourselves, and in other Christian communities, who, through faithfulness to the measure of grace which is given to every one to profit with, have been strengthened to retain their integrity, and to hold fast the profession of their faith without wavering. Many of them, doubtless, are at times secretly mourning over the great desolations which infidelity and immorality have made in the Christian world; nevertheless they are comforted at seasons in the hope of better times, and helped to look forward with an eye of faith, and with unshaken confidence, to the gradual increase of that day, when darkness shall no longer cover the earth, nor gross darkness the hearts of the people; when the spiritual kingdom of Christ shall be exalted over all, and that glorious ancient prophecy fulfilled, when he shall have the heathen for his inheritance, and the uttermost parts of the earth for his possession; when nation shall not lift up sword against nation, neither shall they learn war any more; and when the saving knowledge of the Lord shall cover the earth, as the waters cover the sea.

MEETING FOR SUFFERINGS,

24th of the First Month, 1783.

P R E F A C E

TO THE SECOND EDITION.

SINCE the printing of the 'Extracts from the Minutes and Advices of the Yearly Meeting of Friends held in London,' or *The Book of Extracts*, as it is usually termed, about nineteen years have elapsed. During this period so many new regulations have taken place, as to render that book an imperfect collection of the rules of the society. This inconvenience has been in part obviated by a subsequent collection, made by a committee of the yearly meeting in conjunction with the meeting for sufferings; which collection was submitted to the yearly meeting in 1792, and printed by its order, together with some minutes of the same year, under the title of an *Appendix*. But the Book of Extracts itself being out of print, and the Appendix becoming, by means of successive additions to the rules and advices, a deficient supplement, the yearly meeting in 1800 recommended the quarterly meetings to send deputies to London in the Eleventh Month ensuing, to join the meeting for sufferings in revising the whole, and preparing a new and complete edition.

The joint meeting accordingly entered on the business, the 7th of the Eleventh Month, 1800, and pursued it diligently to the 29th of that month inclusive. In the course of its deliberations, it was found expedient to omit several advices which stand in the first edition; chiefly, because there were others under the same head of equal or superior pertinency, or because, in a few instances, it seemed eligible to exchange them for others, issued since the printing of the Book of Extracts: and there has been a considerable abridgement of some of those which remain.

In proceeding with the revision of the rules, the expediency also of some alterations in *them* engaged the attention of the meeting; and, as friends from various quarters of the kingdom were present, there was an opportunity for full and free conference

PREFACE.

v

respecting the general operation of existing regulations, and the probable effect of new ones. The additional minutes thus produced, were submitted to the last yearly meeting; and will be recognised in the following pages with the date subjoined, of 1801. But this date will also be observed at the end of minutes and advices, wherein no new matter has been inserted. In this case it will generally be found that the import of the original minute or advice has been somewhat confined, extended, or otherwise altered by the change or omission of words. Where omissions are merely for the sake of conciseness, and do not make an alteration in the sense of the sentence, the date of 1801 is not added.

The minutes and advices do not in all cases stand in the same order as before. In those heads where there is any deviation from the order of dates, besides the general plan of letting the advices stand together before the rules, attention has been given to the two following circumstances: first, where the head seemed naturally to admit of distinct subdivisions, to place together what related to each; and secondly, to endeavour that the series of advice or of direction should proceed, under each head, in the manner which seemed most likely to bring the subject into the clearest point of view.

The variety and excellency of the matter contained in the Book of Extracts, entitle the collection to attentive and repeated perusal; there is instruction for the inexperienced, and confirmation for the more advanced Christian; and while it teaches the letter of our discipline, it bears abundant testimony to the spirit in which it should be conducted—the spirit, temper, and habitude of mind, which ought to be the continual clothing of such as undertake, in any way, to be the advocates of the Lord's cause.

MEETING FOR SUFFERINGS,

5th of the Second Month, 1802.

*** A portion of the preface to the second edition, which relates to a part of the arrangement not adopted in the present edition, has been omitted.*

P R E F A C E

TO THE THIRD EDITION.

THE second edition of this work which was published in the year 1802, being exhausted, the Yearly Meeting of 1832 concluded that a new and revised edition should be prepared. The quarterly meetings were therefore instructed to appoint a few of their members to unite with the meeting for sufferings in the service, as had been done on former occasions. The friends thus appointed met on the 29th of the Tenth month, 1832, and were fully occupied with the business assigned to them until the 13th of the Eleventh month following.

A careful examination of the second edition of the work, including the supplement, printed in the year 1822, by direction of the yearly meeting, the embodying or substituting of rules and advices, which had been issued since that period, and the deliberation on some further changes in our discipline, engaged the close attention of the friends so appointed. It was also thought desirable to insert some of the pertinent advice and counsel, which had been issued by the yearly meeting, since the last edition of the work.

The friends who thus met were favoured to proceed, and to conclude their labours, in much condescension and harmony. The present volume as now published under the direction of the last yearly meeting, for the use and government of our religious society, contains also those variations in rule and practice which were then adopted. The mode of arranging the work pointed out in the extracts from the preface to the second edition, has been, in great measure, observed in the present. Some pains have been taken to render this arrangement additionally perspicuous, and the reference to subjects more easy, especially by the addition of marginal readings, and by a more copious index.

In the belief that they may prove acceptable to friends generally, some extracts are appended to this preface, from approved documents of the Society, issued at different periods, and declaratory of its views, in reference to some of the fundamental doctrines of the Christian faith. Although the original and immediate ground of the religious fellowship of our predecessors, was union of sentiment in regard to Christ's inward teaching—a doctrine which they believed to have been too much neglected by others, yet, as is evident from these extracts, they were firm believers in all that is revealed in Holy Scripture respecting our Lord and Saviour Jesus Christ; nor would they have allowed that any one held the truth, who denied his coming in the flesh, or the benefit derived to fallen man by his propitiatory sacrifice.

Our early friends not only recognized the Bible as the standard of their religious doctrines, but were particularly careful to adhere to Scripture language in the statement of them. They adopted no creed or confession of faith to be subscribed by their members, yet when charged with false opinions, they did not hesitate to make a full declaration of their views on any or all of the points of the Christian faith. Thus, when George Fox was at Barbadoes, in the year 1671, the society being accused of denying the outward coming of Christ, he, with some other friends, drew up a paper in reply to the charge, "To go forth in the name of the people called Quakers." Again, in the year 1693, on the occasion of a secession in America, a more enlarged statement of the doctrines of our society was drawn up and published in London; and other documents have been issued by the yearly meeting, of a similar tenor, so recently as the years 1829 and 1830.

The subjoined extracts are taken from these declarations; and their harmony cannot fail to be grateful to the members of our religious society. A brief notice of the origin and establishment of our Christian discipline, of its objects, and of the principal meetings instituted for its maintenance, is now inserted in the form of an Introduction.

In conclusion, we would, in Christian love, invite our young friends to the serious and attentive perusal of this work. May the evidence which it exhibits of the concern of the society, from time to time, to maintain the profession of the truth in its primitive purity, and to observe the precepts and practices taught and exemplified by the Lord Jesus Christ and his apostles, commend themselves to the consciences and willing acceptance of all our members. It is the warm desire of this meeting that we may all be established in the faith of the Gospel; and, when those who may have endeavoured, though feebly in their own apprehension, to uphold the truth, shall have passed from time to eternity, may there be a succeeding generation who shall maintain those Christian testimonies which were dear to our predecessors in the truth, and which are

still dear to us ; and who shall, by life and conversation, adorn the doctrine of God our Saviour in all things.

MEETING FOR SUFFERINGS,

11th of the Second Month, 1834.

EXTRACTS FROM THE DOCUMENTS ABOVE REFERRED TO.

Extract from George Fox's epistle to the Governor of Barbadoes, 1671.

We own and believe in God, the only wise, omnipotent, and everlasting God, the Creator of all things in heaven and earth, and the Preserver of all that he hath made ; who is God over all, blessed for ever ; to whom be all honour, glory, dominion, praise and thanksgiving, both now and for evermore ! And we own and believe in Jesus Christ, his beloved and only begotten Son, in whom he is well pleased ; who was conceived by the Holy Ghost, and born of the virgin Mary ; in whom we have redemption through his blood, even the forgiveness of sins ; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities, or powers ; all things were created by him. And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth ; that he was crucified for us in the flesh, without the gates of Jerusalem ; and that he was buried, and rose again the third day by the power of his Father, for our justification ; and that he ascended up into heaven, and now sitteth at the right hand of God. This Jesus, who was the foundation of the holy prophets and apostles, is our foundation ; and we believe there is no other foundation to be laid but that which is laid, even Christ Jesus ; who tasted death for every man, shed his blood for all men, is the propitiation for our sins, and not for ours only, but also for the sins of the whole world : according as John the Baptist testified of him, when he said, “ Behold the Lamb of God, that taketh away the sins of “ the world,” John, i. 29. We believe that he alone is our Redeemer and Saviour, the captain of our salvation, who saves us from sin, as well as from hell and the wrath to come, and destroys the devil and his works ; he is the Seed of the woman that bruises the serpent's head, to wit, Christ Jesus, the Alpha and Omega, the First and the Last. He is (as the Scriptures of truth say of him) our wisdom, righteousness, justification, and redemption ; neither is there salvation in any other, for there is no other name under heaven given among men, whereby we may be saved. He alone is the Shepherd and

Bishop of our souls : he is our Prophet, whom Moses long since testified of, saying, " A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; " him shall ye hear in all things, whatsoever he shall say unto you : and it shall come to " pass, that every soul which will not hear that prophet shall be destroyed from among the " people." Acts, ii. 22, 23. He is now come in Spirit, " and hath given us an under- " standing, that we may know him that is true." He rules in our hearts by his law of love and life, and makes us free from the law of sin and death. We have no life, but by him ; for he is the quickening Spirit, the second Adam, the Lord from heaven, by whose blood we are cleansed, and our consciences sprinkled from dead works, to serve the living God. He is our Mediator, who makes peace and reconciliation between God offended and us offending ; he being the Oath of God, the new covenant of light, life, grace, and peace ; the author and finisher of our faith. This Lord Jesus Christ, the heavenly man, the Emanuel, God with us, we all own and believe in ; he whom the high-priest raged against and said, he had spoken blasphemy ; whom the priests and elders of the Jews took counsel together against, and put to death ; the same whom Judas betrayed for thirty pieces of silver, which the priests gave him as a reward for his treason ; who also gave large money to the soldiers to broach a horrible lie, namely, " That his disciples " came and stole him away by night whilst they slept." After he was risen from the dead, the history of the acts of the apostles sets forth how the chief priests and elders persecuted the disciples of this Jesus, for preaching Christ and his resurrection. This, we say, is that Lord Jesus Christ, whom we own to be our life and salvation.

Concerning the Holy Scriptures, we believe they were given forth by the Holy Spirit of God, through the holy men of God, who (as the Scripture itself declares, 2 Pet. i. 21,) spake as they were moved by the Holy Ghost. We believe they are to be read, believed, and fulfilled (he that fulfils them is Christ ;) and they are " profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God " may be perfect, thoroughly furnished unto all good works," 2 Tim. iii. 16, 17 ; and are able to make wise unto salvation, " through faith in Christ Jesus."

Extracts from a statement of Christian doctrine, issued on behalf of the society, in the year 1693.

We sincerely profess faith in God by his only begotten Son Jesus Christ, as being our light and life, our only way to the Father, and also our only Mediator and Advocate with the Father.

That God created all things, he made the worlds, by his Son Jesus Christ, he being that powerful and living Word of God, by whom all things were made ; and that the Father, the Word, and the Holy Spirit are one, in divine being inseparable ; one true, living, and eternal God, blessed for ever.

P R E F A C E.

Yet that this Word, or Son of God, in the fulness of time, took flesh, became perfect man according to the flesh, descended and came of the seed of Abraham and David ; but was miraculously conceived by the Holy Ghost, and born of the virgin Mary : and also farther, declared powerfully to be the Son of God, according to the spirit of sanctification, by the resurrection from the dead.

That in the Word (or Son of God) was life, and the same life was the light of men ; and that he was that true light which enlightens every man coming into the world ; and therefore that men are to believe in the light, that they may become the children of the light ; hereby we believe in Christ the Son of God, as he is the light and life within us ; and wherein we must needs have sincere respect and honour to (and belief in) Christ, as in his own unapproachable and incomprehensible glory and fulness ; as he is the fountain of life and light, and giver thereof unto us ; Christ, as in himself, and as in us, being not divided. And that as man, Christ died for our sins, rose again, and was received up into glory, in the heavens. He having, in his dying for all, been that one great universal offering and sacrifice for peace, atonement and reconciliation between God and man ; and he is the propitiation not for our sins only, but for the sins of the whole world. We were reconciled by his death, but saved by his life.

That Jesus Christ, who sitteth at the right hand of the throne of the Majesty in the heavens, yet is he our King, High Priest, and Prophet ; in his church, a Minister of the sanctuary, and of the true tabernacle which the Lord pitched, and not man. He is Intercessor and Advocate with the Father in heaven, and there appearing in the presence of God for us, being touched with the feeling of our infirmities, sufferings, and sorrows. And also by his spirit in our hearts, he maketh intercession according to the will of God, crying Abba, Father.

That the Gospel of the grace of God should be preached in the name of the Father, Son, and Holy Ghost, being one in power, wisdom, and goodness, and indivisible, (or not to be divided,) in the great work of man's salvation.

We sincerely confess (and believe in) Jesus Christ, both as he is true God, and perfect man, and that he is the author of our living faith in the power and goodness of God, as manifested in his Son Jesus Christ, and by his own blessed Spirit (or divine unction) revealed in us, whereby we inwardly feel and taste of his goodness, life, and virtue ; so as our souls live and prosper by and in him : and the inward sense of this divine power of Christ, and faith in the same, and the inward experience, are absolutely necessary to make a true, sincere, and perfect christian in spirit and life.

That divine honour and worship is due to the Son of God ; and that he is, in true faith to be prayed unto, and the name of the Lord Jesus Christ called upon (as the primitive christians did,) because of the glorious union or oneness of the Father and the Son, and that we cannot acceptably offer up prayers and praises to God, nor receive a gracious answer or blessing from God, but in and through his dear Son Christ.

That Christ's body that was crucified was not the Godhead, yet by the power of God was raised from the dead; and that the same Christ that was therein crucified, ascended into heaven and glory, is not questioned by us. His flesh saw no corruption, it did not corrupt, but yet doubtless his body was changed into a more glorious and heavenly condition than it was in when subject to divers sufferings on earth; but how and what manner of change it met withal after it was raised from the dead, so as to become such a glorious body, (as it is declared to be,) is too wonderful for mortals to conceive, apprehend, or pry into (and more meet for angels to see;) the Scripture is silent therein, as to the manner thereof, and we are not curious to enquire or dispute it; nor do we esteem it necessary to make ourselves wise above what is written, as to the manner or condition of Christ's glorious body, as in heaven; no more than to enquire how Christ appeared in divers manners or forms; or how he came in among his disciples, the doors being shut; or how he vanished out of their sight, after he was risen. However, we have cause to believe his body, as in heaven, is changed into a most glorious condition, far transcending what it was in on earth, otherwise how should our low body be changed, so as to be made like unto his glorious body; for when he was on earth, and attended with sufferings, he was said to be like unto us in all things, sin only excepted; which may not be so said of him as now in a state of glory, as he prayed for; otherwise where would be the change both in him and in us.

Concerning the resurrection of the dead, and the great day of judgment yet to come, beyond the grave, or after death, and Christ's coming without us, to judge the quick and the dead: (as divers questions are put in such terms,) what the Holy Scriptures plainly declare and testify in these matters, we have been always ready to embrace.

1. For the doctrine of the resurrection; if, in this life only, we have hope in Christ, we are of all men most miserable, 1 Cor. xv. 19. We sincerely believe not only a resurrection in Christ from the fallen sinful state here, but a rising and ascending into glory with him hereafter; that when he at last appears, we may appear with him in glory. Col. iii. 4; 1 John iii. 2.

But that all the wicked who live in rebellion against the light of grace, and die finally impenitent, shall come forth to the resurrection of condemnation.

And that the soul or spirit of every man and woman shall be reserved in its own distinct and proper being, and every seed (yea every soul) shall have its proper body, as God is pleased to give it, 1 Cor. xv. A natural body is sown, a spiritual body is raised; that being first which is natural, and afterward that which is spiritual. And though it is said, this corruptible shall put on incorruption, and this mortal shall put on immortality; the change shall be such as flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption, 1 Cor. xv. We shall be raised out of all corruption

and corruptibility, out of all mortality ; and the children of God and of the resurrection, shall be equal to the angels of God in heaven. And as the celestial bodies do far excel terrestrial, so we expect our spiritual bodies in the resurrection shall far excel what our bodies now are. Howbeit we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come : but rather submit that to the wisdom and pleasure of Almighty God.

2. For the doctrine of eternal judgment ; God hath committed all judgment unto his Son Jesus Christ ; and he is Judge both of quick and dead, and of the states and ends of all mankind, John, v. 22, 27 ; Acts. x. 42 ; 2 Tim. iv. 1 ; 1 Pet. iv. 5.

That there shall be hereafter a great harvest, which is the end of the world, a great day of judgment, and the judgment of that great day, the Holy Scripture is clear. Matt. xiii. 39, 40, 41 ; ch. x. 15, and xi. 24 ; Jude, vi. “ When the Son of Man cometh in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory, and before him shall be gathered all nations,” &c. Mat. xxv. 31, 32, to the end, compared with ch. xxii. 31 ; Mark, viii. 38 ; Luke, ix. 26, and 1 Cor. xv. 52 ; 2 Thes. i. 7, 8, to the end, and 1 Thes. iv. 16 : Rev. xx. 12, 13, 14, 15.

Extract from the minutes of the Yearly Meeting, 1829.

We feel ourselves called upon, at this time, to avow our belief in the inspiration and divine authority of the Old and New Testament.

We further believe, that the promise made after the transgression of our first parents, in the consequence of whose fall all the posterity of Adam are involved, that the seed of the woman shall bruise the head of the serpent ; and the declaration unto Abraham, “ In thy seed shall all the nations of the earth be blessed,” had a direct reference to the coming in the flesh of the Lord Jesus Christ. To Him, also, did the prophet Isaiah bear testimony, when he declared, “ Unto us a child is born, unto us a son is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace : of the increase of his government and peace there shall be no end.” And again, the same prophet spoke of him when he said, “ Surely he hath borne our griefs, and carried our sorrows : yet we did esteem him stricken, smitten of God and afflicted ; but he was wounded for our transgressions, he was bruised for our iniquities : the chastisement of our peace was upon him ; and with his stripes we are healed.” The same blessed Redeemer is emphatically denominated by the prophet Jeremiah, “ The LORD OUR RIGHTEOUSNESS.”

At that period, and in that miraculous manner, which God in his perfect wisdom saw fit, the promised Messiah appeared personally upon earth, when “ He took not on him the nature of angels ; but he took on him the seed of Abraham.” He “ was in all

“points tempted like as we are, yet without sin.” Having finished the work which was given him to do, he gave himself for us an offering and a sacrifice to God. He tasted death for every man. “He is the propitiation for our sins: and not for ours only, but “also for the sins of the whole world.” “We have redemption through his blood, even “the forgiveness of sins.” He passed into the heavens; and being the brightness of the glory of God, “and the express image of his person, and upholding all things by the “word of his power, when he had by himself purged our sins, sat down on the right hand “of the Majesty on high;” and ever liveth to make intercession for us.

It is by the Lord Jesus Christ that the world will be judged in righteousness. He is the mediator of the new covenant; “the image of the invisible God, the firstborn of “every creature: for by him were all things created, that are in heaven; and that are in earth, “visible and invisible, whether they be thrones, or dominions, or principalities, or powers: “all things were created by him, and for him: and he is before all things, and by him all “things consist.” “In him dwelleth all the fulness of the Godhead bodily:” and to him did the Evangelist bear testimony when he said, “In the beginning was the “Word, and the Word was with God, and the Word was God. The same was in the be- “ginning with God. All things were made by him; and without him was not any thing “made that was made. In him was life; and the life was the light of men.” He “was “the true light, which lighteth every man that cometh into the world.”

Our blessed Lord himself spoke of his perpetual dominion and power in his church, when he said, “My sheep hear my voice, and I know them, and they follow me: and “I give unto them eternal life:” and, when describing the spiritual food which he bestow- eth on the true believers, he declared, “I am the bread of life: he that cometh to me “shall never hunger, and he that believeth on me shall never thirst.” He spoke also of his saving grace, bestowed on those who come in faith unto him, when he said, “Whosoever drinketh of the water that I shall give him shall never thirst; but “the water that I shall give him shall be in him a well of water, springing up into ever- “lasting life.”

Our religious society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and it is the earnest desire of this meeting, that all who profess our name, may so live, and so walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, bringeth forth fruit unto holiness; the end where- of is everlasting life through Jesus Christ our Lord. “Blessing, and honour, and glory, “and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever “and ever.”

Extract from the epistle of the Yearly Meeting, 1830.

Dear friends, we are again made sensible that we cannot meditate on a subject more fraught with instruction and comfort, than the coming of the Son of God in the flesh, and the many blessings which through him have been conferred on the human race,—the coming of Him, who, being born of a virgin, “was made in the likeness of men:” “who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant.” He “was delivered for our offences, and was raised again for our justification.” He ascended on high, he led captivity captive, he received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. He “sitteth on the right hand of God,” making intercession for us. He “is made unto us of God, wisdom and righteousness, and sanctification, and redemption;” and unto him we must look as our mediator and advocate with the Father. He emphatically describes himself as “the good Shepherd.” He is our Lawgiver; and solemn indeed is the declaration, that we must all appear before his judgment seat, to receive our reward, according to the deeds done in the body, whether they be good or bad.

We feel that it is not a light matter thus to advert again to the various offices of the Son and sent of the Father; and we beseech all whom we are addressing, to contemplate these solemn truths with due reverence; yet frequently to meditate thereon, seeking for the assistance of the grace of God to direct their understandings aright. As this is done with humble and believing hearts, the conviction will increase, and ultimately become settled, that it is a great mercy to know individually that we have not a High Priest who cannot be touched with a feeling of our infirmities, but who was in all points tempted like as we are, yet without sin.

But, blessed be God, he has not only provided the means of reconciliation unto himself, through the sacrifice of Christ; he hath also, through the same compassionate Saviour, granted unto us the gift of the Holy Spirit. By this, the patriarchs, and the holy men of old who lived under the law, walked acceptably before God. Its more plenteous effusion, and its powerful and life-giving effects, were distinctly foretold by the ancient prophets. Christ himself declared, that it was expedient that he should go away, that he might send the Comforter, the Spirit of Truth, who should guide into all truth; in allusion to whose coming he also said, “I will not leave you comfortless, I will come to you.” To be guided by his Spirit is the practical application of the Christian religion. It is the light of Christ which enlightens the darkness of the heart of man; and, by following this light, we are enabled to enjoy and maintain communion with him. The children of God are led by the Spirit of God;

and this is the appointed means of bringing us into that state of "holiness, without which no man shall see the Lord." It is not a doctrine of mysticism, but one of practical piety. The great office of the Holy Spirit, we firmly believe to be, to convince of sin, to bring the soul to a state of deep and sincere repentance, and to effect the work of sanctification. A holy and constant watchfulness is required, to preserve the mind alive to the guidance of this divine Teacher; who, if diligently sought after and waited for, will be found to be a swift witness for God in the soul, producing that tenderness of spirit, and that quickness of understanding in the fear of the Lord, which are essential to our growth in grace.

It is through Him whom God hath set forth to be a propitiation, through faith in his blood, that we obtain pardon for sin; and it is through the power of his Spirit working mightily in us, that we come eventually to experience freedom from sin.

INTRODUCTION.

On the Origin and Establishment of our Christian Discipline.

It is presumed that this revised and enlarged edition of Rules and Advices for the government of our religious society, will have an extensive circulation amongst its members, and it has been thought, that, at least to many of the younger class, a brief view of the rise and progress of our discipline, and of the meetings established with reference to it, might be useful and not uninteresting.

By the term discipline, we understand all those arrangements and regulations which are instituted for the civil and religious benefit of a Christian church: the meetings of discipline are, of course, for the purpose of carrying those objects into effect. Their design was said, by George Fox, to be—the promotion of charity and piety.

It cannot be said that any *system* of discipline formed a part of the original compact of the society. There was not indeed, to human appearance, any thing systematic in its formation. It was an association of persons who were earnestly seeking, yea panting after the saving knowledge of Divine Truth. They were men of prayer, and diligent searchers of the Holy Scriptures: unable to find true rest in the various opinions and systems, which in that day divided the Christian world, they believed that they found the Truth in a more full reception of Christ, not only as the living and ever present Head of the church in its aggregate capacity, but also as the light and life,—the spiritual ruler, teacher, and friend of every individual member.

These views did not lead them to the abandonment of those doctrines which they had heretofore held in regard to the manhood of Christ, his propitiatory sacrifice, mediation, and intercession. They did lead them, however, to a less dependence upon man, and to much inward retirement and waiting upon God, that they might know his will, and become quick of understanding in the fear of the Lord; yet were they very frequent in their meetings together for mutual edification and instruction, for the purpose of united worship in spirit and in truth, and for the exercise of their several gifts, as ability might be afforded by Him who has promised to be with the two or three disciples who are gathered together in his name.

From these meetings, in which the love of God was often largely shed abroad in the

hearts of those who attended them, even when held in silence, most of those ministers went forth, who, in the earliest periods of the society, proclaimed to others the truth as they had found it, and called them from dependence on man to that individual knowledge of Christ and of his teachings, which the Holy Scriptures so clearly and abundantly declare to be the privilege of the Gospel times. As these views struck at the very root of that great corruption in the Christian church, by which one man's performances on behalf of others had been made essential to public worship, and on which hung all the load of ecclesiastical domination and the trade in holy things, so it necessarily separated those who had, as they believed, found the liberty of the Gospel, from those who still adhered with pious regard, or a mere ignorant and selfish attachment to that system which was upheld by the existing churches of the land.

Being thus separated from others, and many being every day added to the church, there arose of course peculiar duties of the associated persons towards each other. Christianity has ever been a powerful, active, and beneficent principle. Those who truly receive it, no more "live unto themselves," and this feature and fruit of genuine Christianity was strikingly exhibited in the conduct of the early Friends. No sooner were a few persons connected together in the new bond of religious fellowship, than they were engaged to admonish, encourage, and in spiritual as well as temporal matters, to watch over and help one another in *love*.

The members who lived near to each other, and who met together for religious worship, immediately formed, from the very law of their union, a Christian family or little church. Each member was at liberty to exercise the gift bestowed upon him, in that beautiful harmony and subjection which belongs to the several parts of a living body, from the analogy of which the apostle Paul draws so striking a description of the true church; "Ye are the body of Christ and members in particular."

Of this right exercise of spiritual gifts, and thereby of an efficient discipline, many examples are afforded in the history of the earliest period of the society; we shall select one which we believe may be considered as fairly illustrating the practice of early times. Stephen Crisp in his memoirs, speaking of his own state soon after his conviction, which was in 1655, and within a few years of the establishment of a meeting at Colchester, the place of his residence, thus expresses himself: "The more I came to feel and
 "perceive the love of God and his goodness to me, the more was I humbled and bowed
 "in my mind to serve him, and to serve the least of his people among whom I walked;
 "and as the word of wisdom began to spring in me, and the knowledge of God grew, so
 "I became a counsellor of those that were tempted in like manner as I had been; yet
 "was kept so low, that I waited to receive counsel daily from God, and from those that
 "were over me in the Lord, and were in Christ before me, against whom I never rebelled
 "nor was stubborn; but the more I was kept in subjection myself, the more I was enabled

“ to help the weak and feeble ones. And as the church of God, in those days, increased,
 “ and my care daily increased, and the weight of things relating both to the outward
 “ and inward condition of poor friends came upon me, and being called of God and his
 “ people to take the care of the poor, and to relieve their necessities as I did see occasion,
 “ I did it faithfully for divers years, with diligence and much tenderness, exhorting and
 “ reproving any that were slothful, and encouraging them that were diligent, putting a
 “ difference according to the wisdom given me of God, and still minding my own state
 “ and condition, and seeking the honour that cometh from God only.”—*Memoirs*.

Thus, then, we believe it may be safely asserted, that there never was a period in the society when those who agreed in religious principles were wholly independent of each other, or in which that order and subjection which may be said to constitute *discipline*, did not exist. But as the number of members increased, those mutual helps and guards which had been, in great measure, spontaneously afforded, were found to require some regular arrangements for the preservation of order in the church.

The history of these proceedings affords no small evidence, that the spirit of a sound mind influenced the body in its earliest periods: contending, as they did, for so large a measure of individual spiritual liberty, and placing the authority of man, in religious matters, in a position so subordinate to that of the one Great Head of the church, they nevertheless recognized the importance and necessity of arrangements and of human instrumentality, under the direction of the Spirit of Christ; and they were led to establish a system of order at once so simple and efficient, that notwithstanding the varying circumstances of the society, and the power of every annual meeting to alter it, it has been found, in its main particulars, adapted to those changes, and it remains to this day essentially the same as it was within forty years of the rise of the society. Previously, however, to the establishment of that regular system of discipline, and of that mode of representation in the meetings for conducting it, which now exist, there had been many general meetings held in different parts of the nation, for the purpose of providing for the various exigencies of the society. How these meetings were constituted it is not easy precisely to ascertain. The “labourers in the Gospel,” by whose instrumentality the church had been gathered, appear to have taken the most prominent part in the proceedings of these meetings. George Fox mentions in his journal, that some meetings for discipline were settled in the north of England so early as 1653; the first general meeting of which we are aware that any records are extant, was held at Balby, near Doncaster, in Yorkshire, in the year 1656, and from this meeting a number of directions and advices were issued, addressed “To the Brethren in the North.” This document refers to most of the points which now form the chief subjects of our discipline. It contains instructions as to the Gospel order of proceeding with delinquents, and advices to husbands and wives, parents and children, masters and servants, as to the discharge of their relative duties,

and also in regard to strict justice in trade, and a cheerful and faithful performance of civil offices in the commonwealth. George Fox mentions attending a general meeting in Bedfordshire, in 1658, which lasted three days; at which, he says, "there were friends present from most parts of the nation, and many thousands of persons were at it." He also mentions attending a meeting at Skipton, in 1660, "for the affairs of the church, both in this nation and beyond the seas;" and he says, that he had recommended the establishment of this meeting several years before, when he was in the north, "for many friends suffered in divers parts of the nation; their goods were taken from them contrary to law, and they understood not how to help themselves, or where to seek redress." "This meeting," he adds, "had stood several years, and divers justices and captains had come to break it up; but when they understood the business friends met about, and saw friends' books, and accounts of collections for the use of the poor; how we took care one county to help another, and to help our friends beyond sea, and to provide for our poor, so that none should be chargeable to their parishes, the justices and officers confessed we did their work, and would pass away peaceably and lovingly."

Next to general meetings we must notice the establishment of quarterly meetings, which were constituted of friends deputed by the several meetings within a county. These meetings, in several of the counties at least, had existed prior to the establishment of monthly meetings, and they appear to have had much the same office in the body as the monthly meetings now have amongst us. George Fox, in an epistle of an early date, writes thus respecting them: "In all the meetings of the county two or three may be appointed from them to go to the quarterly meetings, to give notice if there be any that walk not in the truth, or have been convinced and gone from the truth, and so have dishonoured God; and likewise to see if any that profess the truth follow pleasures, drunkenness, gaming, or are not faithful in their callings and dealings, nor honest; but run into debt and so bring a scandal upon the truth. Friends may give notice to the quarterly meetings (if there be any such,) and some may be ordered to go and exhort them, and bring in their answers to the next quarterly meeting. And to admonish all them that be careless and slothful, to diligence in the truth and service for God, and to bring forth heavenly fruits to God, and that they may mind the good works of God, and do them in believing on his Son, and showing it forth in their conversation, and to deny the devil and his bad works, and not to do them; and to seek them that be driven away from the truth into the devil's wilderness by his dark power. Seek them again by the truth, and by the truth and power of God bring them to God again."

It appears, by the preceding account of the meeting at Skipton, to have been with our society as it had been with the primitive church, that the care and provision for its poor

INTRODUCTION.

members was amongst the earliest occasions of disciplinary arrangements. The occasion for this provision was much increased by the cruel persecutions and robberies to which, on their first rise, the friends were almost every where exposed. It was no rare occurrence, at that period, for the father of a family to be thrown into a dungeon, and for the house to be spoiled of the very children's beds and all their provisions. Nor was it uncommon to seek their entire proscription and ruin, by refusing to deal with them. Well may we say, with reverent thankfulness, in reference to those times, "If it had not been the Lord who was on our side, when men rose up against us, then they had swallowed us up quick when their wrath was kindled against us."

The members of the persecuted society were far from opulent ; but they proved themselves rich in charity as well as in faith and hope : and the illustration of these virtues, by the sacrifices which they made for the relief of their more afflicted associates, and their unbroken constancy in the sufferings which they endured for the testimony of a good conscience, were doubtless amongst the practical arguments which *at length* extorted the commendation even of their enemies.

A second and perhaps contemporaneous object of the meetings for the discipline of the society, was the obtaining of redress for those illegally prosecuted or imprisoned, as also appears from the extract relative to the meeting at Skipton. Though so patient in suffering they deemed it their duty to apprise magistrates, judges, and the government of illegal proceedings, and to use every legal and Christian effort to obtain redress. Several friends in London devoted a large portion of time to this object, and regular statements of the most flagrant cases were sent to them, and were frequently laid by them before the king and government. Their constancy in suffering was hardly exceeded by their unwearied efforts to obtain relief for their suffering brethren, and for the alteration of the persecuting laws, and through these means the cause of religious liberty was essentially promoted.

A third object, which at a very early period of the society pressed upon its attention, was the proper registration of births and deaths, and the provision for due proceedings relative to marriage. Their principles led them at once to reject all priestly intervention on these occasions, and hence the necessity for their having distinct arrangements in regard to them. In some of the meetings of earliest establishment regular registers are preserved from the year 1650 to the present time. Great care was taken in regard to proceedings in marriage ; investigation as to the clearness of the parties from other marriage engagements, full publicity of their intentions, and the consent of parents, appear to have been recommended in early times as preliminaries to the ratification of the agreement between the parties ; and this act took place publicly in the religious meetings of the society. Marriage has always been regarded, by friends, as a religious, not a mere civil compact.

The right education of youth, the provision of suitable situations for them as apprentices or otherwise, and the settlement of differences without going to law one with another, were also among the early objects of the society's care.

The last object of the discipline in early times, which we shall enumerate, was the exercise of spiritual care over the members. As the society advanced it was soon reminded of our Lord's declaration : " It must needs be that offences come." United as they were, in the main, in true Christian fellowship, differences did arise. Evidencing, as the society did, to a large extent, the fruits of the Spirit, there were those who fell away from their Christian profession, and walked disorderly—and sound as was the body of friends in Christian doctrine, there were members who were betrayed into false doctrines and vain imaginations ; and pure, and spiritual, and consistent with true order and Christian subjection, as were the principles of religious liberty advocated by the society, there were those who appear to have assumed them under the false expectation of an entire independence.

To all these cases, the discipline was applied in very early times, yet the spirit of tenderness, which breathes through the writings of George Fox, in regard to the treatment of delinquents, and which there is good reason to believe was practically illustrated to a large extent in the conduct of the friends of those days, is worthy of especial notice. In one of his epistles he thus writes : " Now concerning Gospel order, though the doctrine of Jesus Christ requireth his people to admonish a brother or sister twice, before they tell the church, yet that limiteth none, so as that they shall use no longer forbearance. And it is desired of all, before they publicly complain, that they wait in the power of God, to feel if there is no more required of them to their brother or sister, before they expose him or her to the church. Let this be weightily considered, and all such as behold their brother or sister in a transgression, go not in a rough, light, or upbraiding spirit, to reprove or admonish him or her ; but in the power of the Lord and spirit of the Lamb, and in the wisdom and love of the truth, which suffers thereby, to admonish such an offender. So may the soul of such a brother or sister be seasonably and effectually reached unto and overcome, and they may have cause to bless the name of the Lord on their behalf, and so a blessing may be rewarded into the bosom of that faithful and tender brother or sister who so admonished them. And so keep the church order of the Gospel, according as the Lord Jesus Christ hath commanded ; that is, ' If thy brother offend thee, speak to him betwixt thee and him alone ; and if he will not hear, take two or three, and if he will not hear two or three, then tell it to the church.' And if any one do miscarry, admonish them gently in the wisdom of God, so that you may preserve him and bring him to condemnation, and preserve him from further evils, which it is well if such do not run into, and it will be well for all to use the gentle wisdom of God towards them in their temptations, and condemnable actions ; and, with using gentleness, to bring them to condemn their evil, and to let their condemnation go as far as their bad action has gone

INTRODUCTION.

“ and no farther, to defile the minds of friends or others ; and so to clear God’s truth
 “ and people, and to convert the soul to God, and preserve them out of further evils.—
 “ So be wise in the wisdom of God.”

We now proceed to notice the more regular and systematic establishment of monthly, and quarterly meetings, and of the yearly meeting. Though the history of those times bears ample testimony to the useful part which was taken in this important work by many faithful friends, yet it is clear that George Fox was the chief instrument in the arrangement and establishment of these meetings. There was doubtless much reference to his individual judgment, but it is worthy of notice how carefully he sought to keep the body from an improper dependence upon him. As in his preaching he directed his hearers to Christ for themselves, as alike *their* and *his* teacher, so in the discipline of the society he laboured diligently that the body might be strengthened to help itself.

Under the date of 1666, George Fox says in his journal, “ Then was I moved of the Lord
 “ to recommend the setting up of five monthly meetings of men and women friends in the
 “ city (London,) besides the women’s meeting and the quarterly meetings, to take care of
 “ God’s glory, and to admonish and exhort such as walked disorderly or carelessly, and
 “ not according to truth. For whereas friends had had only quarterly meetings, now
 “ truth was spread and friends were grown more numerous, I was moved to recommend
 “ the setting up of monthly meetings throughout the nation.” In 1667 he laboured most
 diligently in this service, under much bodily weakness from his long confinements in cold
 and damp prisons. In 1668 he thus writes, concerning this service ; “ The men’s
 “ monthly meetings were settled through the nation. The quarterly meetings were gene-
 “ rally settled before. I wrote also into Ireland, Scotland, Holland, Barbadoes, and seve-
 “ ral parts of America, advising friends to settle their men’s monthly meetings in those
 “ countries, for they had their quarterly meetings before.” These monthly meetings so in-
 stituted, took a large share of that care which had heretofore devolved on the quarterly
 meetings, and were no doubt the means of bringing many more of the members into a
 larger sphere of usefulness and the exercise of their respective gifts in the church, the
 free course for which he was so anxious to promote. With reference to this subject
 he observes, in one of his epistles : “ The least member in the church is serviceable,
 “ and all the members have need one of another.”

The quarterly meetings from this time received reports of the state of the society
 from the monthly meetings, and gave such advice and decisions as they thought right ;
 but there was not, until some years after this period, a general yearly meeting, in
 which all the quarterly meetings were represented. Of the establishment of that meet-
 ing we come now to speak.

There appears to have been held in London, in 1668, a general meeting of friends
 from all parts of the nation, from which an epistle was issued to the society, and the

several quarterly meetings were requested to make a collection for the service of truth beyond the seas, and for the distribution of books. There is some reason to believe that this was a general meeting of ministers. In the year 1672 a general meeting of ministers was held at Devonshire House, London; amongst its proceedings we find the following minute, in which we trace the origin of the yearly meeting, constituted as it now is, of representatives from various parts of the kingdom. "It is concluded, "agreed, and assented unto, by friends then present, that for the better ordering, "managing, and regulating of the public affairs of friends relating to the truth and service thereof, that there be a general meeting of friends held at London once a year, "in the week called Whitsun-week, to consist of six friends for the city of London, "three for the city of Bristol, two for the town of Colchester, and one or two from each "of the counties of England and Wales respectively."

This representative yearly meeting met at the time proposed in 1673, and came to the conclusion, that the general meeting, constituted as it then was, "be discontinued till friends, "in God's wisdom, shall see a further occasion;" and it was further agreed, that the general meeting of friends who labour in the work of the ministry, do continue as formerly appointed. This meeting of friends in the ministry, which had now been so formally constituted and authorized, appears to have been regularly held annually from this time to the year 1677 inclusive. This meeting of ministers in London appears at that time to have had the general care of the church.

In 1675 a series of important advices and instructions were agreed upon, and sent forth to the several meetings: they are contained in an epistle, and are thus introduced: "At a "solemn general meeting of many faithful friends and brethren concerned in the public "labour of the Gospel and service of the church of Christ, from the most parts of the nation." This document is signed by eighty-one friends, most of whom are well known as conspicuous in the early history of the society, and the spirit of fervent piety and charity which it breathes is well worthy of their character. In 1677 the general meeting agreed again to convene the meeting of representatives in the ensuing year, and then to advise respecting its continuance. Accordingly in 1678 the representative yearly meeting assembled in London, and after agreeing upon several matters, the substance of which was conveyed to the various meetings of friends, in the form of an epistle with much Christian counsel, concluded to meet again the next year after the same manner; and these meetings have continued to assemble once a year in London, with unbroken regularity, to the present time.

When the general meeting of ministers transferred much of its duties to the representative yearly meeting, of which they formed a part, there were some portions of the service of these meetings which more particularly belonged to the ministers.

Although the power to approve or disapprove of ministers, rested with the members of the church to which they respectively belonged, in the capacity of a monthly meeting,

INTRODUCTION.

yet it was deemed fitting that the ministers should have an especial oversight of each other, and that they should meet together for mutual consultation and advice in regard to those of their own station.

George Fox, in 1674, writes thus : “ Let your general assemblies of the ministers, [in “ London,] or elsewhere, examine, as it was at the first, whether all the ministers that “ go forth into the counties, do walk as becomes the Gospel, for that you know was one “ end of that meeting, to prevent and take away scandal, and to examine whether all “ who preach Christ Jesus do keep in his government and in the order of the Gospel, “ and to exhort them that do not.” Meetings for these purposes, in which friends in the station of elder are now united, continue to be regularly held.

All the meetings which have been hitherto described were conducted by men ; but it was one of the earliest features of our religious economy to elevate the character of the female sex, by recognizing them as helpers in spiritual as well as in temporal things ; holding in the former, as well as in the latter, a distinct place, and having duties which more peculiarly devolved on them. For this purpose meetings were established among them, with a special regard to the care and edification of their own sex. A meeting of women friends is mentioned at Bristol as early as 1668, and it appears from a passage already quoted from George Fox, that they had been held in London at a still earlier period. Their general establishment does not, however, appear to have taken place until after the settlement of the men’s meetings ; after speaking of these he says, “ Truth still spreading further over the nation, and friends increasing in number, I was “ moved by the same eternal power to recommend the setting up of women’s meetings “ also.” His views in regard to the establishment of these meetings are conveyed in the following passages : “ That faithful women, called to a belief of the truth, and made “ partakers of the same precious faith, and heirs of the same everlasting Gospel of “ life and salvation, as the men are, might in the like manner come into the profession “ and practice of the Gospel order, and therein be meethelps to the men in the resto- “ ration, in the service of truth, and the affairs of the church, as they are outwardly in “ civil and temporal things ; that so all the family of God, women as well as men, might “ know, possess, and perform their offices and services in the house of God : whereby “ the poor might be better taken care of, the younger sort instructed, informed, and “ taught in the way of God ; the loose and disorderly reprovèd and admonished in the “ fear of the Lord ; the clearness of persons proposing marriage more closely and strictly “ enquired into in the wisdom of God, and all the members of the spiritual body, the “ church, might watch over and be helpful to each other in love.”

Again, speaking of the important duties of women in the church, he says : “ The “ elder women in the truth were not only called elders, but mothers—now a mother in “ the church of Christ and a mother in Israel is one who nourishes, and feeds, and

“ washes, and rules, and is a teacher in the church, an admonisher, an instructor, an exhorter. So the elder women and mothers are to be teachers of good things, teachers of the younger, and to be trainers of them up in virtue, holiness, righteousness, in wisdom, and in the fear of the Lord in the church of Christ.”

The persevering efforts of George Fox to establish a regular discipline, a work in which he was assisted by nearly all those who had been instrumental in gathering the society, proved a great trial of spirits: to a large proportion of the members the arrangements appear to have been quite satisfactory: there was, however, a considerable number of objectors—the self-willed and lawless opposed it with vehemence, and it must be admitted that not a few of a very different class were drawn aside by specious arguments, to oppose what was represented as an encroachment upon individual spiritual liberty. Certain it is, that a schism to some extent took place on this occasion; which, however, there is reason to believe, left the society in a more healthy state than it found it. The general meeting of 1677 issued a strong declaration on the subject. Robert Barclay wrote, upon this occasion, his “Anarchy of the Ranters;” William Penn his “Liberty Spiritual;” and Stephen Crisp an excellent tract, all of them endeavouring to prove the necessity of established order and discipline in the church of Christ. This very conflict, and the close examination to which it led of the true limits of church authority, tended, there is reason to believe, under Divine direction, to establish the discipline at once more firmly and safely throughout the society than might otherwise have been the case.

Thus was a system of order and government, in conformity with the spirit of Christianity and the practice of the primitive churches, established amongst us in early times; and thus a field was opened for the exercise of the various gifts by which the church, the body of Christ, is edified. It is very observable in the history of our society, that the declension or revival of religious zeal has ever been accompanied by a corresponding relaxation or increase of care, in the exercise of the discipline. May the publication of the present volume tend to strengthen our love and zeal in the support of our Christian testimonies and institutions, in the bonds of that holy brotherhood which is the fellowship of the Gospel of our Lord and Saviour Jesus Christ.

NOTICE.

The letters P. E. and W. E. added to the date of some of the Extracts, signify that they are taken from the Printed or the Written Epistle of that year.

CONTENTS.

	PAGE
ADVICES	1
APPEALS	3
ARBITRATION	22
BOOKS	28
CIVIL GOVERNMENT.....	31
CONDUCT AND CONVERSATION	36
CONVINCED PERSONS.....	59
COVETOUSNESS	62
DETRACTION AND DEFAMATION	66
GRAVE STONES AND MOURNING HABITS	70
HEATHEN NAMES OF THE DAYS AND MONTHS	72
LIBERALITY AND BENEVOLENCE.....	78
LOVE AND UNITY	84
MARRIAGE.....	91
MASTERS, MISTRESSES, SERVANTS, AND APPRENTICES.....	104
MEETING FOR SUFFERINGS	107
MEETINGS FOR DISCIPLINE	111
YEARLY MEETING	123
QUARTERLY MEETINGS.....	127
MONTHLY MEETINGS	130
PREPARATIVE MEETINGS	143
WOMEN'S MEETINGS	144
MEETINGS FOR WORSHIP	148

	PAGE
MINISTERS AND ELDERS AND THEIR MEETINGS	158
MORNING MEETING OF MINISTERS AND ELDERS	170
NATIONAL FASTS AND TIMES OF PUBLIC REJOICING	172
NATIONAL STOCK	175
OATHS AND AFFIRMATION	178
OVERSIGHT	183
PARENTS AND EDUCATION	189
PLAINNESS AND MODERATION.....	206
POOR.....	214
QUERIES	216
REGISTERS.....	222
REMOVALS AND SETTLEMENTS	228
SCRIPTURES	238
SLAVE TRADE AND SLAVERY.....	244
TEMPERANCE.....	252
TITHES AND SUFFERINGS	254
TRADE	268
TRUST PROPERTY.....	279
WAR.....	287
WILLS, EXECUTORS, AND ADMINISTRATORS	296
YOUTH	299
INDEX	311

EXTRACTS, &c.

ADVICES.

Advices to be read, at least once in the year, in the Quarterly, Monthly, and Preparative Meetings of men and women friends: they are to be read in the men's and women's meetings separately.

TAKE heed, dear friends, we intreat you, to the convictions of the Holy Spirit, who leads, through unfeigned repentance and living faith in the Son of God, to reconciliation with our Heavenly Father, and to the blessed hope of eternal life, purchased for us by the one offering of our Lord and Saviour Jesus Christ.

Be earnestly concerned in religious meetings reverently to present yourselves before the Lord, and seek, by the help of the Holy Spirit, to worship God through Jesus Christ.

Be in the frequent practice of waiting upon God in private retirement, with prayer and supplication, honestly examining yourselves as to your growth in grace, and your preparation for the life to come.

Be careful to make a profitable and religious use of those portions of time on the first day of the week, which are not occupied by our meetings for worship.

Live in love as Christian brethren, ready to be helpful one to another, and to sympathize with each other in the trials and afflictions of life.

Follow peace with all men, desiring the true happiness of all; and be liberal to the poor, endeavouring to promote their temporal, moral, and religious well-being.

With a tender conscience, and in accordance with the precepts of the Gospel, take heed to the limitations of the Spirit of Truth, in the pursuit of the things of this life.

Maintain strict integrity in all your transactions in trade, and in your other outward concerns, remembering that you will have to account for the mode of acquiring, and the manner of using, your possessions.

Watch, with Christian tenderness, over the opening minds of your offspring; enure them to habits of self-restraint and filial obedience; carefully instruct them in the knowledge of the Holy Scriptures, and seek for ability to imbue their minds with the love of their Heavenly Father, their Redeemer, and their Sanctifier.

Observe simplicity and moderation in the furniture of your houses, and in the supply of your tables, as well as in your personal attire, and that of your families.

Be diligent in the private and daily family reading of the Holy Scriptures; and guard carefully against the introduction of improper books into your families.

Be careful to place out children, of all degrees, with those friends whose care and example will be most likely to conduce to their preservation from evil; prefer such assistants, servants, and apprentices, as are members of our religious society; not demanding exorbitant apprentice fees, lest you frustrate the care of friends in these respects.

Encourage your apprentices and servants of all descriptions to attend public worship, making way for them herein: and exercise a watchful care for their moral and religious improvement.

Be careful to make your wills and settle your outward affairs in time of health; and, when you accept the office of guardian, executor, or trustee, be faithful and diligent in the fulfilment of your trust.

Finally, dear friends, let your conversation be such as becometh the Gospel. Exercise yourselves to have always a conscience void of offence towards God and towards man. Watch over one another for good; and when occasions of uneasiness first appear in any, let them be treated with in privacy and tenderness, before the matter be communicated to another: and friends, every where, are advised to maintain "the unity of the spirit in the bond of peace." 1791.- 1801.—1833.

A P P E A L S.

DEAR friends, in the spirit of the Gospel, which is peace on earth, and good-will to all men, labour to maintain the discipline of the church, wherein you will be favoured with wisdom, prudently to determine the affairs that may come before you, and be instrumental to prevent appeals from coming to this meeting, which tend to prolong it, and give uneasiness to friends. 1736. W. E.

1

Rules for hearing and judging of Appeals.

Appeals to Quarterly Meetings.

I. If any person shall, after a final decision in his case by any monthly meeting, (which final decision where disownment takes place is the issuing of a minute or testimony against him,) think himself (a) injured or aggrieved by its proceedings in the case, he may appeal to the quarterly meeting of which such monthly meeting forms a part. Notice of such intended appeal is to be given, in writing, to the monthly meeting within three months after such decision is communicated by, or on behalf of, such meeting, to the party concerned; or, if, because the party could not be found, or by reason of his having left the kingdom, the decision has not been so communicated, then within two years, at the furthest, after the issuing of it.

2
To Quarterly
Meetings.

II. The appeal is to be brought to the first or second quarterly meeting which occurs after the monthly meeting immediately succeeding that at which the notice, above mentioned, has been given.

(a) [or herself, her, &c.] ; persons of both Sexes having equal right of appeal.

To Quarterly
Meetings.

In the notice, the appellant shall specify to which of the two he means to present his appeal. If he has made choice of the first, and circumstances should arise to prevent him from pursuing his intention, he shall be at liberty to bring the appeal to the second quarterly meeting, provided that previously thereto he renew his notice to the monthly meeting. The monthly meeting receiving notice of appeal as first mentioned, shall appoint respondents to act on its behalf, and shall inform the appellant that an appointment has been made. If, in the judgment of the monthly meeting, such notice of appeal be given before a final decision in the case, the monthly meeting instead of appointing respondents shall send forward to the quarterly meeting a minute, stating that a final decision has not been given in the case, and that consequently the appellant has no right of appeal, which minute the quarterly meeting shall, without entering into the case, record as its judgment. But, after the final decision of the case, the monthly meeting shall not be at liberty to omit or delay the appointment of respondents, either because it does not deem the case one that admits of appeal, or on any other ground.

III. The following regulations are to be observed in the conducting of appeals to quarterly meetings:—

1. The appeal, in writing, and sealed up, shall be delivered to the clerk for the time being, soon after the representatives are called over, with an endorsement simply specifying the appellant, his assistant, or assistants, (if any are intended,) the meeting appealed against, and that appealed to. The indorsement shall be read, and also the minute of the monthly meeting appointing respondents to act on its behalf. But, if no respondents have been appointed, nor any minute produced from the monthly meeting, informing the quarterly meeting that a final decision has not been given in the case, the quarterly meeting without appointing any committee or otherwise entering into the case, shall direct the monthly meeting to make the necessary appointment in order to the appeal being heard at the ensuing quarterly meeting. If, at the ensuing quarterly meeting, no appointment

of respondents is reported, the quarterly meeting without entering into the case, shall at once record a reversal of the decision appealed against. To Quarterly Meetings.

2. Unless an appeal relate to matter of faith and doctrine, and unless the quarterly meeting is satisfied thereof, and also inclines that without any previous reference, it should be heard in the meeting itself, such meeting shall, when any appeal is so brought as above, proceed to nominate a committee of twelve disinterested friends, to hear the same and judge thereof, the appellant, and the assistant or assistants of an appellant, and the respondents having withdrawn previously to such nomination. No member of a monthly meeting appealed against, is to be at liberty to take any part in nominating the committee of the quarterly meeting.

3. After the nomination has taken place, the appellant and respondents shall be called in, the names of the proposed committee shall be read in their presence, and each party shall be allowed, (after having had the opportunity, if desired, of withdrawing a short time for consultation,) to object to any of the committee, not exceeding three. In objecting, no cause shall be assigned. The places of the friends who have been thus objected to, shall be supplied by a fresh nomination; which nomination shall be final.

4. The appointment of the committee being completed, a time and place shall be fixed for their meeting, of which due notice shall be given to the parties concerned. On the principle of the importance of promoting the speedy settlement of differences, the time shall be as early an one as can with convenience be chosen.

5. The committee, not less than ten of whom are to be a quorum, shall, when met, proceed upon the business referred to them, by opening and reading the appeal in the presence of the appellant and respondents. In case an appeal, referred to a committee, shall be found by them to relate to faith and doctrine, the committee shall,

To Quarterly
Meetings.

without proceeding further, report accordingly to the quarterly meeting, that the said meeting may decide whether the appeal shall be heard in the meeting itself, or be again referred to the committee.

6. In all appeals heard by a committee of a quarterly meeting, the appellant shall, after the appeal has been read, be heard in support thereof, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard; after which the parties shall withdraw previously to the committee's deliberation on the case.

7. When, in the committee, the whole or the greater part of the members present (such members present not being less than the quorum) have agreed in a judgment on the case, a report in writing shall be prepared, which is to be signed, as the report of the committee, by those so uniting in judgment.

If the members so present as above are equally divided in judgment, the report shall be in favour of the appealing party.

The committee shall not be expected to assign any reasons for the judgment expressed in their report; and it is recommended, that the purport of it be simply the confirming or annulling of the decision of the monthly meeting.

8. The committee shall give notice in writing to both parties, of the time when it is intended to deliver in the report; which is to be at an adjournment of the quarterly meeting, or at the next quarterly meeting in course.

9. The report of the committee shall be read in the quarterly meeting, in the presence of both parties, if they incline to attend; and, except when the circumstance occurs which forms the subject of the next succeeding section (*Sect. 10*), and with the exception also of such appeals relating to faith and doctrine, as may come to be opened in the quarterly meeting itself, according to the liberty hereafter given (*Sect. 11*), the judgment expressed in any such report, shall be recorded as the decision of the quarterly meeting in the case.

10. If, in the case of an appeal not relating to faith and doctrine, brought by an individual in consequence of his disownment, the report of the committee, confirmatory of the judgment of the monthly meeting, be signed by less than eight of its number, such judgment is to be reversed. To Quarterly Meetings.

11. The report of any committee expressing a judgment on the merits of an appeal relating to faith and doctrine, may be objected to by the party against whom it is given, and such party may require the case to be heard by the meeting itself.

12. Whenever an appeal relating to faith and doctrine, comes to be heard in the quarterly meeting itself, the following regulations are to be observed:—

First—The appeal shall be read in the presence of both parties, and the appellant shall then be heard in support of the same, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard.

Second—In stating and replying, no persons are to be permitted to speak on the case, but those who, as or for the appellant and as respondents, are immediately concerned in the appeal; except that any friend, (not being a member of a monthly meeting concerned in the appeal, or of a committee that may have heard it, and reported a judgment on the merits thereof,) who may apprehend it proper for a question to be put to either party, shall have the liberty of requesting that it may be done through the clerk.

Third—The parties immediately concerned in the appeal shall withdraw, previously to the meeting's deliberation on the case; and, after they have so withdrawn, or during their absence in consequence of any prior withdrawing, no member of a meeting concerned in the appeal, or of a committee that may have heard it and reported a judgment on the merits thereof, is to be allowed to speak on the subject before the meeting.

To Quarterly
Meetings.

Fourth—When the meeting has come to a conclusion in the case, its decision shall be entered on minute, and then the parties shall be at liberty to come in again and hear it read.

13. In all cases, a copy of the minute of the quarterly meeting, recording its decision in the case, shall be sent to each party.

14. Should any quarterly meeting be unable to appoint, on an appeal, a committee of disinterested friends to the number of twelve, such quarterly meeting shall, after making its own appointment, apply to some neighbouring quarterly meeting, for such an addition as may be necessary to complete the number: in which case notice shall be given to the appellant and respondents of the intended application, that they may have the opportunity of attending such neighbouring quarterly meeting, and exercising (according to *Sect. 3.*) their right of objection, if such right has not been before exhausted. And such meeting is to be informed by the applying quarterly meeting, whether any and what right of objection remains to the respective parties.

Appeals to the Yearly Meeting.

To the Yearly
Meeting.

IV. If any person shall think himself injured or aggrieved by the judgment of any quarterly meeting given against him, he may appeal from such judgment to the yearly meeting; in which case, notice, in writing, of his intention to appeal, is to be given by him, not later than to the second quarterly meeting after that at which such judgment has been recorded.

V. A quarterly meeting receiving such notice shall appoint respondents to act on its behalf, and shall inform the appellant that an appointment has been made. But if notice of appeal be given to a quarterly meeting relating to a case in which the said meeting has been informed by minute of the monthly meeting concerned, that a final decision has not been given, the quarterly meeting, instead of appointing respondents, shall send forward to the yearly meeting a minute, stating that a final decision has not been given in the case, and that consequently the appellant has, at that time, no right of ap-

peal; which minute the yearly meeting shall, without entering into the case, record as its judgment. But no quarterly meeting shall be at liberty to omit the appointment of respondents on any other ground. To the Yearly Meeting.

VI. If any person, having given notice of his intention of appealing, is prevented from bringing his appeal to the yearly meeting immediately succeeding such notice, he may continue his appeal to the next following yearly meeting, on renewing his notice in writing to the meeting appealed against, at any time preceding the second yearly meeting. In this case, however, the appeal shall not be received, unless satisfactory reasons for the delay be stated to the yearly meeting, or to its committee on the appeal.

VII. The following regulations are to be observed in the conducting of appeals to the yearly meeting :

1. The appeal, in writing and sealed up, is to be delivered to the clerk for the time being, before the close of the first sitting of the yearly meeting, with an indorsement simply specifying the appellant, his assistant or assistants, (if any are intended,) the meeting appealed against, and that appealed to. The indorsement shall be read, and also the minute of the quarterly meeting, appointing respondents to act on its behalf.

2. An appeal having been delivered in, the representatives shall meet at the close of the first sitting of the yearly meeting, and a committee shall be by them nominated to hear and judge of the appeal, agreeably to the following regulations.

3. The committee shall consist of one representative from each meeting in Great Britain represented in the yearly meeting, with the exception of the meeting against which the appeal is brought, and of any meeting appealing, or to which belongs a subordinate meeting appealing; the representatives of which excepted meeting or meetings shall withdraw previously to the nomination.

NOTE.—If there be two appeals, the committee thus selected shall be considered as also nominated to hear the second, with similar exception as is provided with regard to the first; and with the addition of a representative from the meeting, or each of the meetings, before excepted: and so on for any number of appeals.

To the Yearly
Meeting.

4. After the nomination has taken place, the appellant and respondents in each case of appeal shall be called in, the names of the proposed committee shall be read, in their presence, and each party shall be allowed (after having had the opportunity, if desired, of withdrawing a short time for consultation) to object to any of the committee, not exceeding six respectively, but shall not assign any cause for such objection; after which they shall withdraw. If any of the committee be so objected to, they shall be set aside, but only as to that particular appeal. Their places shall be supplied from the other representatives of the quarterly meetings to which they respectively belong; but in case of there being no representative left from any such quarterly meeting, the deficiency shall be made up by nominating one friend out of each such meeting in alphabetical order, that has not fewer than four representatives present, beginning at any future time with the next meeting in rotation. And any or all of those nominated in the stead of others first selected and set aside as above mentioned, shall themselves be liable to be objected to by either party; in which case a further nomination to supply their places shall be made in like manner as before: but this third shall be a final nomination.

5. The committee or committees thus nominated shall be reported to the yearly meeting at its second or third sitting, when all appeals shall be delivered to the committee or committees, in order to be immediately proceeded on; not less than three-fourths of the number appointed for a particular appeal being at any time present thereon.

6. All appeals shall be opened and read in the presence of the respective appellants and respondents. In case an appeal shall be found to relate to matter of faith and doctrine, the committee shall, without proceeding further, report accordingly to the yearly meeting; that the said meeting may decide whether to proceed to hear the appeal in the meeting itself, or to refer it again to the committee.

7. In all appeals heard by a committee of the yearly meeting,

the appellant shall, after the appeal has been read, be heard in support thereof, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard; after which the parties shall withdraw previously to the committee's deliberation on the case. To the Yearly Meeting.

8. When, in the committee, the whole or the greater part of the members present (such members present not being less than the quorum) have agreed in a judgment on the case, a report in writing shall be prepared, which is to be signed, as the report of the committee, by those so uniting in judgment.

If the members so present as above are equally divided in judgment, the report shall be in favour of the party originally appealing.

The committee shall not be expected to assign any reasons for the judgment expressed in their report, and it is recommended that the purport of it be simply the confirming or annulling of the decision of the quarterly meeting.

9. The committee shall give notice in writing, to both parties, of the time when it is intended to deliver in their report.

10. The report of the committee shall be read in the yearly meeting, in the presence of both parties, if they incline to attend; and, except when the circumstance occurs which forms the subject of the next succeeding section (*Sect. 11*), and with the exception also of such appeals relating to faith and doctrine, as may come to be opened in the yearly meeting itself, according to the liberty hereafter given (*Sect. 12*), the judgment expressed in any such report, shall be recorded as the decision of the yearly meeting in the case.

11. If, in the case of an appeal not relating to faith and doctrine, in which the disownment of an individual is involved, the report of the committee, confirmatory of the disownment, be signed by less than two-thirds of its number, the individual is to be reinstated in membership.

12. The report of any committee expressing a judgment on the

To the Yearly
Meeting.

merits of an appeal relating to faith and doctrine, may be objected to by the party against whom it is given, and such party may require the case to be heard by the meeting itself.

13. Whenever an appeal relating to faith and doctrine, comes to be heard in the yearly meeting itself, the following regulations are to be observed:—

First.—The appeal shall be read in the presence of both parties, and the appellant shall then be heard in support of the same, and afterwards the respondents in reply, in the presence of each other, until both parties have been fully and fairly heard.

Second.—In stating and replying, no persons are to be permitted to speak on the case, but those who, as, or for, the appellant, and as respondents, or as original appellant, are immediately concerned in the appeal; except that any friend, (not being a member of a quarterly meeting concerned in the appeal, or of a committee that may have heard it, and reported a judgment on the merits thereof,) who may apprehend it proper for a question to be put to either party, shall have the liberty of requesting that it may be done through the clerk.

Third.—The parties immediately concerned in the appeal shall withdraw previously to the meeting's deliberation on the case, and after they have so withdrawn, or during their absence in consequence of any prior withdrawing, no member of a meeting concerned in the appeal, or of a committee that may have heard it and reported a judgment on the merits thereof, is to be allowed to speak on the subject before the meeting.

Fourth.—When the meeting has come to a conclusion in the case, its decision shall be entered on minute, and then the parties shall be at liberty to come in again and hear it read.

14. In every case a copy of the minute of the yearly meet-

ing, recording its decision therein, shall be sent to each party. To the Yearly Meeting.

VIII. The notice to be given to any monthly or quarterly meeting of an intended appeal, shall be according to the following form, or in words to the like effect:—

*To the Monthly [or Quarterly] Meeting of to be held
at the day of month, 18 .*

*I hereby give notice, that I intend to appeal to the Quarterly Meeting of [or to the Yearly Meeting] to be held
at [or in] the day of month, 18 ,
against your decision in my case.*

A. B.

NOTE.—By inserting the date, this form is adapted either to an original notice of appeal, or to a renewed notice.

General Rules relating to Appeals both to Quarterly Meetings and to the Yearly Meeting.

IX. In all cases of appeal, whether to a quarterly or to the yearly meeting, in which notice and renewed notice shall be given by the appellant, such appellant shall, three weeks at least previously to the time of holding the meeting specified in the first notice, apprise the clerk of the monthly or quarterly meeting appealed against, that the appeal is not about to be then brought.

General Rules.

X. If either of the parties concerned in an appeal, when stating or replying to the case, shall digress into irrelevant matter, it is recommended that the committee or meeting before which the appeal is brought, do, through the medium of the clerk, stop such proceeding, and require that the subject of the appeal be kept to. And no member of a committee or meeting by which any appeal is heard, is to express in the presence of the parties any opinion on the subject or subjects at issue.

XI. If any member of a committee on an appeal, be prevented attending during any part of the time in which the case is proceeded

General
Rules.

in by the appellant and respondents, he cannot afterwards unite with the rest, either in the further hearing of the case, or in the deliberation upon it, unless with the previous consent of the appellant and respondents.

XII. All committees appointed to hear and judge of an appeal, shall, after having had the case duly laid before them, require the parties to sign an acknowledgment that they have been fully and fairly heard; such acknowledgment to be brought, with the report of the committee, to the meeting appointing it. If either party refuse to sign an acknowledgment of this tenour, the committee in making their report shall give in a statement that the parties have been fully and fairly heard, according to the judgment of at least four-fifths of the members present at the decision; which statement shall, as to any further procedure in the case, have the same effect as an acknowledgment.

XIII. Any person that may think himself, or any meeting that may deem itself, aggrieved, not observing the foregoing rules and regulations, shall lose the right of appeal. And if an appellant shall print his appeal, or any matter relating thereto, or cause to be printed, or be in any way accessory to the printing of the same, such appeal shall not be received by the quarterly or yearly meeting. And if any monthly or quarterly meeting appealed against or the respondents appointed on its behalf, shall print, or cause to be printed, or be in any way accessory to the printing of, any matter respecting an appeal, such respondents and their constituent meeting shall be precluded from being heard in defence of the judgment appealed against; the effect of which (provided the appellant has proceeded regularly) shall be a reversal of such judgment.

XIV. The foregoing rules and regulations shall apply to any meeting, which shall consider itself injured or aggrieved by the decision of any other meeting.

XV. An appellant shall be allowed to avail himself, throughout the course of prosecuting his appeal, of the aid of one or two members of our society, in speaking on the case on his behalf, or in otherwise assisting him, or in conducting the appeal in his stead: but the appel-

lant is not to be himself absent, unless from some reasonable cause approved by the committee, or meeting, hearing the appeal.

General
Rules.

XVI. The respondents on behalf of a quarterly meeting, in any case of appeal from a monthly meeting, in which an individual is concerned as original appellant, shall be accompanied by such individual, if he incline to attend; who, so attending, shall have an equal right with them of being heard. If in the committee of the yearly meeting, the decision should be against such respondents, and they should be willing to submit to such decision, the original appellant, shall, nevertheless, in appeals relating to faith and doctrine, have such right as appellants possess under the twelfth section of the preceding seventh rule, of requiring that the matter be opened in the meeting itself; in which case, such person shall appear in the character of appellant, and the friends appointed by the monthly meeting, in that of respondents.

XVII. No appeal that has once been determined by the yearly meeting shall be received a second time. 1727.—1733.—1745.—1787.—1794.—1806.—1813.—1815.—1821.—1822.—1833.

Appeals from Ireland.

The friends of Ireland, by a letter from their last national meeting, and also by their representatives present, have earnestly requested to be excused from attending appeals against them to this meeting, except in matters of faith and principle, wherein they desire not to be excused; but having urged many hardships and inconveniences, which they apprehend must attend their following appeals in other cases, this meeting, upon solid and deliberate consideration of their request, in much brotherly condescension agrees thereto, until some manifest inconvenience shall be found to arise from such exemption. 1760.

3
Ireland.

Appeals to the General Meeting for Scotland, and from thence to the Yearly Meeting.

In consequence of the local circumstances of friends in Scotland,

4
Scotland.

Scotland. several variations in the foregoing rules on appeals have been agreed upon and adopted, as applicable to friends in that country. These variations are embodied in the following rules, which are for the future to be observed in the prosecution of all appeals within the general meeting for Scotland and from thence to this meeting, leaving the rules which govern the hearing and judging of appeals to this meeting against the decision of any quarterly or other meeting in England or Wales, in equal force as to the hearing and judging of appeals against the decision of the general meeting of Scotland.

I. If any person shall after a final decision in his case, (which final decision when disownment takes place, is the issuing of a minute or testimony against him,) think himself injured or aggrieved by the proceedings of Aberdeen monthly meeting in such case, he may appeal to the general meeting for Scotland, when held within the compass of Edinburgh two-months meeting. Notice of such intended appeal is to be given in writing to the monthly meeting within three months after such decision is communicated by or on behalf of such meeting, to the party concerned, or, if, because the party could not be found, or by reason of his having left the kingdom, the decision has not been so communicated, then within two years at the furthest after the issuing of it.

II. If any person shall, after a final decision in his case, think himself injured or aggrieved by the proceedings of Edinburgh two-months meeting in such case, he may appeal to the general meeting for Scotland when held within the compass of Aberdeen monthly meeting. Notice of such intended appeal is to be given in writing to the two-months meeting not later than the second meeting occurring after such decision is communicated, by, or on behalf of such meeting to the party concerned, or, if, because the party could not be found, or by reason of his having left the kingdom, the decision has not been so communicated, then within two years at the furthest after the issuing of it.

III. The appeal whether against the decision of Aberdeen monthly meeting, or against that of Edinburgh two-months meeting, is to be brought to the first general meeting, at Edinburgh or Aberdeen respectively, which shall occur after the meeting to which notice of appeal is given—but, if such general meeting at which the appeal is (by either of the preceding rules) to be heard, shall occur within two months from the time at which such notice is presented—the prosecution of the appeal may, if the appellant think right, be deferred to the next following general meeting which is held at the place where the said appeal must be heard. The meeting receiving notice of appeal, shall appoint respondents to act on its behalf, and shall inform the appellant that an appointment has been made. If, in the judgment of the meeting receiving notice of appeal, such notice be given before a final decision in the case, the meeting, instead of appointing respondents, shall send for-

ward to the general meeting a minute stating that a final decision has not been given in the case, and that consequently the appellant has no right of appeal, which minute the general meeting shall, without entering into the case, record as its judgment. But after the final decision of the case, the meeting receiving a notice of appeal shall not be at liberty to omit or delay the appointment of respondents, because it does not deem the case one that admits of appeal or on any other ground.

Scotland.

IV. The following regulations are to be observed in the conducting of appeals to the general meeting:—

1. The appeal, in writing, and sealed up, shall be delivered to the clerk for the time being, soon after the representatives are called over, with an endorsement simply specifying the appellant, his assistant, or assistants, (if any are intended,) the meeting appealed against, and that appealed to. The indorsement shall be read, and also the minute of the monthly or two-months meeting appointing respondents to act on its behalf. But, if no respondents be appointed, nor any minute produced from the meeting appealed against, informing the general meeting that a final decision has not been given in the case, the general meeting shall, as it may deem best, either at once record a reversal of the decision appealed against, or refer the appeal to a committee to be appointed in the manner pointed out in the two next regulations, who shall hear and judge of the same upon such statements and evidence as may be produced by the appellants alone.

2. When any appeal is so brought as above, the general meeting shall proceed to nominate a committee, of not less than seven nor exceeding twelve disinterested friends, to hear the same, and judge thereof. No member of the meeting appealed against is to be at liberty to take any part in nominating the committee of the general meeting.

3. After the nomination has taken place, the appellants and respondents shall be called in, the names of the proposed committee shall be read in their presence, and each party shall be allowed (after having had the opportunity, if desired, of withdrawing a short time for consultation) to object to any of the committee, not exceeding three if the committee consist of eleven or twelve members, not exceeding two if it consist of nine or ten members, and not exceeding one if it consist of less than nine members. In objecting, no cause shall be assigned. The place or places of the friend, or friends, thus objected to, shall not be supplied by a fresh nomination, except such fresh nomination can be made with the consent of both parties.

4. The appointment of the committee being completed, a time and place shall be fixed for their meeting, of which due notice shall be given to the parties concerned. On the principle of the importance of promoting the speedy settlement of differences, the time shall be as early an one as can with convenience be chosen.

5. The committee (not less than five of whom are to be a quorum) shall, when

Scotland.

met, proceed to open and read the appeal in the presence of the appellant and respondents. In case an appeal, when so read, shall be found by the committee to relate to faith and doctrine, the committee shall, without proceeding further, report in writing to the general meeting that such is the case, and the general meeting, upon receiving this report, shall not enter upon any consideration of the appeal, but refer it at once to be heard by the yearly meeting, and shall then make an appointment of respondents to act on behalf of the meeting appealed against, and shall immediately inform the appellant of such reference and appointment. In case such reference of an appeal to the yearly meeting is made by and from the general meeting, when held within the compass of Aberdeen monthly meeting, such reference shall be made to the next following yearly meeting. But in case such reference of an appeal to the yearly meeting is made by and from the general meeting, when held within the compass of Edinburgh two-months meeting, such reference shall be made, not to the yearly meeting of that year, but to that of the following year, unless both parties agree in bringing it, without delay, to the yearly meeting.

6. In all appeals heard by a committee of the general meeting, the appellant shall, after the appeal has been read, be heard in support thereof, and afterwards the respondents in reply in the presence of each other, until both parties have been fully and fairly heard; after which the parties shall withdraw previous to the committee's deliberation on the case.

7. When in the committee, the whole or the greater part of the members present (such members present not being less than the quorum) have agreed in a judgment on the case, a report in writing shall be prepared, which is to be signed as the report of the committee by those so uniting in judgment. If the members so present as above are equally divided in judgment, the report shall be in favour of the appealing party.

The committee shall not be expected to assign any reasons for the judgment expressed in their report, and it is recommended that the purport of it be simply the confirming or annulling of the decision of the meeting appealed against.

8. If, in the case of an appeal not relating to faith and doctrine, brought by an individual in consequence of his disownment, the report of the committee confirmatory of the decision of the meeting appealed against, be signed by less than four-fifths of the members present in the committee when the judgment is come to, such judgment is to be reversed.

9. If either of the parties concerned in an appeal when stating or replying, to the case, shall digress into irrelevant matter, it is recommended that the committee do, through the medium of the clerk, stop such proceedings, and require that the subject of the appeal be kept to. And no member of the committee is to express, in the presence of the parties, any opinion on the subject, or subjects at issue.

10. If any member of the committee, be prevented attending, during any part of the time in which the case is proceeded in by the appellant and respondents, he cannot afterwards unite with the rest, either in the further hearing of the case, or in the deliberation upon it, unless with the previous consent of the appellant and respondents.

Scotland.

11. The committee shall, after having had the case duly laid before them, require the parties to sign an acknowledgment that they have been fully and fairly heard, such acknowledgment to be brought with the report of the committee to the general meeting. If either party refuse to sign an acknowledgment of this tenour, the committee, in making their report, shall give in a statement, that the parties have been fully and fairly heard, according to the judgment of at least four-fifths of the members present at the decision; which statement shall, as to any further procedure in the case, have the same effect as an acknowledgment.

12. The committee shall give notice in writing to both parties, of the time when it is intended to deliver in the report, which is to be at an adjournment of the general meeting, to be held at the place at which the appeal was heard.

13. The report of the committee shall be read in the general meeting in the presence of both parties, if they incline to attend; and the judgment expressed in any such report shall be recorded as the decision of the general meeting in the case.

14. In every case a copy of the minute of the general meeting recording its decision therein, shall be sent to each party.

V. If any person shall think himself injured or aggrieved by the judgment of the general meeting given against him, he may appeal from such judgment to the yearly meeting, in which case, notice in writing of his intention so to appeal is to be given by him to the next general meeting which occurs after such judgment is given, and whether the same be held within the compass of Aberdeen monthly meeting, or of Edinburgh two-months meeting.

VI. The general meeting receiving such notice shall appoint respondents to act on its behalf, and shall inform the appellant that an appointment has been made.

If notice of appeal be given to the general meeting relating to a case in which the said meeting has been informed, by minute of the meeting appealed against, that a final decision has not been given, the general meeting, instead of appointing respondents, shall send forward to the yearly meeting a minute stating that a final decision has not been given in the case, and that consequently the appellant has no right of appeal: which minute the yearly meeting shall, without entering into the case, record as its judgment. But the general meeting shall not be at liberty to omit the appointment of respondents on any other ground.

VII. The notice to be given to the monthly meeting of Aberdeen, the two-months meeting of Edinburgh, and to the general meeting for Scotland, shall be according to the following form, or in words to the like effect:—

Scotland.

To the Monthly Meeting of Aberdeen,
The Two-Months Meeting of Edinburgh, } (as the case may be.)
The General Meeting of Scotland,
to be held the day of month, 18 .

I hereby give notice, that I intend to appeal to the General Meeting of Scotland,
[or to the Yearly Meeting] to be held at [or in] the
day of month, 18 , against your decision in my case.

A. B.

VIII. If any person, having given notice of his intention of appealing, is prevented bringing his appeal to the yearly meeting immediately succeeding such notice, he may continue his appeal to the next following yearly meeting, on renewing his notice in writing to the general meeting at any time preceding the second yearly meeting, subject however to the next following rule, whether such general meeting is held within the compass of Aberdeen monthly meeting, or of Edinburgh two-months meeting. In this case, however, the appeal shall not be received unless satisfactory reasons for the delay be stated to the yearly meeting, or to its committee on the appeal.

IX. In all cases of appeal to the yearly meeting from a decision of the general meeting when held within the compass of Aberdeen monthly meeting, in which notice of appeal shall have been given, the appellant, in case he determine to defer presenting it till the following year shall, three weeks at least previously to the time of holding the next yearly meeting which occurs after the decision, apprise the clerk of the general meeting that the appeal is not about to be brought to that yearly meeting; but in case of appeal to the yearly meeting from a decision of the general meeting when held within the compass of Edinburgh two-months meeting, in which notice of appeal shall have been given, the appellant shall be required to apprise the clerk of the general meeting within three days from the time at which such decision is recorded, in case he determines not to present his appeal to the yearly meeting which next occurs after the decision is given.

X. All rules or regulations which govern the hearing and judging of appeals by the yearly meeting against the decision of any quarterly meeting in England, are to remain in equal force as to hearing and judging of appeals against the decision of the general meeting of Scotland.

XI. An appellant shall be allowed to avail himself throughout the course of prosecuting his appeal, of the aid of one or two members of our society in speaking to the case on his behalf, or in otherwise assisting him, or in conducting the appeal in his stead; but the appellant is not to be himself absent, unless from some reasonable cause approved by the committee, or meeting hearing the appeal.

XII. Any person that may think himself, or any meeting that may deem itself aggrieved, not observing the foregoing rules and regulations, shall lose the right of appeal. And if an appellant shall print his appeal, or any matter relating thereto, or cause to be printed, or be in any way accessory to the printing of the same, such appeal shall not be received

by the general meeting. And if the meeting appealed against, or the respondents appointed on its behalf, shall print, or cause to be printed, or be in any way accessory to the printing of any matter respecting an appeal, such respondents, and their constituent meeting shall be precluded from being heard in defence of the judgment appealed against ; the effect of which (provided the appellant has proceeded regularly) shall be a reversal of such judgment.

Scotland.

XIII. The foregoing rules and regulations shall apply to any meeting, which may consider itself injured or aggrieved by the decision of any other meeting.

XIV. The respondents on behalf of the general meeting in any case of appeal to the yearly meeting, in which an individual is concerned as original appellant, shall be accompanied by such individual if he inclines to attend, who, so attending shall have an equal right of being heard.

XV. No appeal that has once been determined by the yearly meeting shall be received a second time. 1833

ARBITRATION.

1
General ad-
vice.

It is advised, that, in all cases of controversy and difference, the persons concerned therein, either speedily compose the difference between themselves, or make choice of some faithful, unconcerned, impartial friends, to determine the same; and that all friends take heed of being parties with one another. 1692. P. E.—1833.

2

Advised, that no friends go from the order of truth, and former advice, to sue one another at law; but that all differences among friends be speedily ended by themselves, or by reference, and not prolonged or delayed. 1696.

3

Let friends every where be careful that all differences about outward things be speedily composed, either between themselves, or by arbitrators; and it would be well that friends were at all times ready to submit their differences, even with persons not of our religious persuasion, to arbitration, rather than to contend at law. "Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him."¹ 1737. W. E.—1833.

4

Whereas it sometimes happeneth, to the hurt of truth, and grief of many friends, that differences about outward things do arise amongst some professing truth; it is therefore by this meeting thought convenient, and advised, that when any friend or friends shall hear of any such difference betwixt any friends in that meeting to which they do belong, that they forthwith speak to, and tenderly advise, the persons between whom the difference is, to make a speedy end thereof; and if such

¹ Deut. i. 16.

friends do not comply with their advice, that then they take to them one or two friends more, and again exhort them to end their difference. 1697.

The following method is to be observed in proceeding in Arbitrations.

I. Each party having chosen one or two indifferent, impartial, and judicious friends, those so chosen are to agree upon a third, or a fifth friend, unless the parties first agree in the nomination, whose name is to be inserted with the others in the bonds of arbitration, or other written agreement.

5
Rules for the
conducting of
Arbitrations.

II. The arbitrators so appointed, or the majority of them, are to fix the time and place of their meeting.

III. The arbitrators are not to consider themselves as advocates for the party by whom they were chosen, but men, whose incumbent duty it is to judge righteously, fearing the Lord. They are to shun all previous information respecting the case, that they may not become biassed in their judgments, before they hear both parties together.

IV. The parties are to enter into written engagements, or bonds in the usual form, if either of them require it, to abide by the award of the arbitrators, or a majority of them, to be made in a limited time.

V. Every meeting of the arbitrators is to be made known to the parties concerned, until they have been fully heard; nor are there to be any separate, private meetings between some of the arbitrators, or with one party separate from the other on the business referred to them; and no representation of the case of one party, either by writing or otherwise, is to be admitted, without its being fully made known to the other, and, if required, a copy to be delivered to the other party.

VI. The arbitrators are to hear both parties fully, in the presence of each other, whilst either hath any fresh matter to offer, until a certain time to be limited by the arbitrators. Let no evidence or witness be withheld or rejected.

VII. If there should appear to the arbitrators, or to one or more of them, to be any doubtful point of law, the majority of them are to

Rules for the
conducting of
Arbitrations.

agree upon a case, and consult counsel thereupon. The arbitrators are not required to express in the award their reasons for their decision. One writing of the award is to be delivered to each party.

VIII. Arbitrators are to propose to the parties, that they should give an acknowledgment in writing, before the award be made, that they have been candidly and fully heard.

Matters of defamation are not subjects to be arbitrated, until the defamation is proved, and that some injury is sustained by the defamed in his trade or property; and in that case, the damage should be submitted to arbitration. 1782.—1833.

6
General
Rules.

If any friend shall refuse speedily to end a difference in which he is a party concerned, or to refer it as before advised, and if the overseers or other friends who have given advice on the subject, being of opinion that such case of difference should be referred to arbitration, have unavailingly endeavoured to effect the same, the case should then be reported to the monthly meeting to which the friend belongs; and if such meeting is also of the judgment that the case ought to be so referred, and the friend shall continue to refuse so to do, the monthly meeting, after the exercise of due care, and with a just regard to the interests of the complaining party, is to express its disunity with his conduct, and may proceed to disown him as a member of our Society. 1697.—1828.—1833.

7

When cases of difference are referred, and judgment and award are made, signed, and given thereupon, the parties concerned are to stand to and perform the said award, which they have bound themselves to perform; and, if any one shall refuse so to do, the monthly meeting to which such person doth belong, upon notice thereof to them given, shall admonish him thereunto; and if, after admonition, he persist to refuse, the meeting is then to proceed to disownment. 1697.—1833.

8

If any friends that shall be chosen to hear and determine any difference, (after having accepted thereof, and the parties differing are

become bound to stand to their determination,) shall decline and refuse to stand and act as arbitrators, the person or persons so refusing, are to be required to give the reasons of their refusal unto the monthly meeting to which they belong; and, if that meeting shall not esteem those reasons sufficient justly to excuse them, the meeting is to press them to stand to what they have accepted; and if, after such admonition, they shall continue to refuse to stand as arbitrators, the meeting may proceed to disown them, or either of them, as members of our religious society. 1697.—1833.

General
Rules.

It is the advice of this meeting, that persons differing about outward things, do, as little as may be, trouble ministering friends with being arbitrators in such cases. 1697.

9

This meeting concludes, with respect to the appointing of arbitrators in cases of differences between friends, that a person, or persons, not of our religious society, may be chosen to the office, if both parties unite in agreeing thereto. The concurrence of the overseers, or of the monthly meeting, is also to be had, if the case is under their or its notice. It is, however, the judgment of this meeting, that the long established practice of confining the choice to friends, should, as much as circumstances will admit, be still observed. 1828.

10

It is the sense and judgment of this meeting, that, if any member of our religious society shall arrest, sue, or implead at law, any other member of our religious society, such person doth therein depart from our religious principles, and the known way thereof, and that he acts contrary thereunto, and ought to be dealt with for the same by the meeting to which he belongs; and if he shall not give satisfaction to the meeting for such his disorderly proceeding, by condemning it, and himself therein, that then he be disowned by the meeting. Or if the party so sued or arrested, taking with him, or, if under confinement, sending one or two friends, to the person who goes to law, shall complain thereof, the said person shall be required immediately to stay proceedings; and if he

11

Rules which
regard pro-
ceedings in
law.

Rules which
regard pro-
ceedings in
law.

does not comply with such requisition, the monthly meeting to which he belongs shall disown him, if the case require it. 1697.—1782.—1833.

- 12 If any members of our society, after having contracted debts, or otherwise become legally responsible, should prove so unworthy, as to remove themselves, or to remove or appropriate property or effects, in a way whereby the ends of justice may be defeated, it is hereby declared, that the last preceding rule, which prohibits friends from suing or arresting one another, is not intended to prevent such persons from being proceeded against, at law, or in equity, as the nature of the case may require ; subject to the provision in the regulation next following. 1720.—1801.—1828.

- 13 The several quarterly meetings are desired periodically to appoint a committee for the whole, or if convenience require a division into districts, two or more committees for such several districts of any such meeting, with power to any committee so appointed, to grant, in its discretion, liberty for proceeding at law or in equity, in cases such as those described in the last preceding regulation. Such liberty to be granted in any particular case by the committee or committees within the limits of which the individual or individuals complained against, may be a member or members. Any such committee to be summoned at the instance of the complaining party, by any one of its members, and not less than three members to be present, to enable the committee to act. 1828.

- 14 This meeting agrees that, in cases of dispute about property, in which legal difficulties obviously present themselves, the parties may, with mutual consent, and with the approbation of a committee or committees, appointed under the last preceding regulation, submit such disputes to the decision of a court of law or equity. If all the parties are members within the district of the same committee, that committee is to be, of course, the approving one ; if not, the approbation is to be

obtained of the committees within the limits of which each party (or any one individual on each side) is a member. Any such committee is to be summoned, in the cases under this regulation, at the instance of either party, by any one of its members; and not less than three to be the number competent to act. 1720.—1828.

Rules which
regard pro-
ceedings in
law.

This meeting is of the judgment that the rules for the settlement of differences about property, are not to be considered as binding upon trustees or upon executors acting for others in the performance of their duties as such; nor upon any friends acting on behalf of, and so as to incur a legal responsibility to, persons not of our religious society. 1828.

15

B O O K S.

1
Advice against
infidel publi-
cations:

THIS meeting, considering that some in the present age do endeavour, as well by certain books, as by a licentious conversation, to lessen and decry the true faith in our Lord and Saviour Jesus Christ—even that precious faith once delivered to his saints, which by the mercy of God is also bestowed upon us—doth therefore earnestly advise and exhort all parents, masters and mistresses of families, and guardians of minors, that they prevent, as much as in them lies, their children, servants, and youth, under their respective care and tuition, from having or reading books or papers that have any tendency to prejudice the profession of the Christian religion, to create in them the least doubt or question concerning the truth of the Holy Scriptures, or those necessary and saving truths declared in them; lest their minds should be poisoned thereby, and a foundation laid for the greatest evils. 1723. P. E.

2
also against
novels and
other per-
nicious books.

This meeting, being sorrowfully affected, under a consideration of the hurtful tendency of reading plays, romances, novels, and other pernicious books, earnestly recommends to every member of our society, to discourage and suppress the same; and particularly to acquaint all booksellers, under our name, with the painful anxiety occasioned to this meeting, by a report of some instances of selling or lending such books, entreating them to avoid a practice so inconsistent with the purity of the Christian religion. And friends are desired to be careful in the choice of all books, in which their children read, seeing there are many, under the specious titles of the promotion of religion and morality, containing sentiments repugnant to the truth as it is in Christ Jesus. 1764.

There having been, for many years past, a great circulation of vain, idle, and irreligious books and pamphlets, tending to lead the mind away from sober and serious duty, to infect the inexperienced and unwary with notions which promote infidelity and corruption, and to alienate their attention from the Spirit of God, under whose influence and holy keeping alone is safety; we earnestly request that parents, and all others who have youth under their tuition, will keep a constant eye over them, and as much as possible guard them against, and prevent them from, wasting their precious time upon such unprofitable and pernicious reading; that they inure them to the frequent and diligent reading of the sacred writings, which through divine goodness are afforded to us, for our "instruction in righteousness," and, "that we, through patience, and comfort of the Scriptures, might have hope."¹ 1769. P. E.

3

Advice
against im-
proper reading,
and in favour
of the Scrip-
tures,

We earnestly recommend to all, the frequent perusal of the Holy Scriptures, according to repeated exhortations; and we at this time also recommend the writings of our faithful predecessors, and the accounts that are published of their experiences, labours, travels, and sufferings in the cause of Christ. Those hours of leisure would be profitably employed in this manner, which are often wasted in reading light and trivial publications, calculated to gratify the vain imagination, and to feed that disposition that is always hankering after some new thing. 1789. P. E.

4

and the writ-
ings of our
predecessors.

The meeting for sufferings is to take the care of inspecting, ordering, regulating the press, and printing of books. Any friend may, on application, be supplied, at prime cost, with friends' books for gratuitous distribution, from the stock of this meeting, in such quantity, and under such regulations, as the meeting for sufferings may from time to time direct. It is further agreed, that friends be at liberty to re-print and distribute works which have been approved by the morning meet-

5

Regulations
about the
printing and
distribution
of books.

¹ 2 Tim. iii. 16; Rom. xv. 4.

Regulations
about the
printing and
distribution
of books.

ing, provided they give notice to the meeting for sufferings of such intention. This notice is not required in the case of small tracts: nevertheless it is not intended hereby to sanction any infringement on the copyright of individuals. 1672.—1679.—1813.

- 6 It is agreed that the meeting for sufferings do distribute in such manner, and to such parts of the world as they think proper, the approved writings of members of our society, and such other works as accord with our religious principles, and which that meeting may think it desirable to circulate. 1732.—1833.

- 7 As it is of great importance that members of our society, and others, should be invited to a perusal of the approved writings of friends, it is desired that monthly meetings would request their particular meetings to revise the catalogues of their libraries once in the year, and report their having done so to the monthly meeting; and then to consider what additions may be suitably made, as well as the best means of giving publicity to the collection, promoting the circulation of them, and affording ready access to the books to all who may wish to peruse them, whether members of our religious society or not. 1821.—1833.

- 8 Monthly meetings may furnish their libraries, or those of their particular meetings, out of the stock of this meeting, at prime cost: and it is recommended that suitable measures be taken for promoting the establishment and proper use of libraries within the respective monthly meetings, where that is not already done.

The meeting for sufferings is left at liberty to employ the national stock in purchasing and printing such works as it may think best adapted for the supply of friends. 1828.

CIVIL GOVERNMENT.

ADVISED to walk wisely and circumspectly towards all men, in the peaceable spirit of Christ Jesus, giving no offence or occasions to those in outward government, nor way to any controversies, heats, and distractions of this world, about the kingdoms of it; but to pray for the good of all, and submit all to that divine power and wisdom, which rules over the kingdoms of men. 1689.

1
Advice to circumspect conduct towards the Government.

It is advised that friends be circumspect, and not make it their business to discourse of the outward powers, but to discourage all such things: and although we gave plain and Christian advice and admonition last year, for friends to beware of all airy discourses, disputes, and controversies, about the kingdoms of this world; that all might walk circumspectly and wisely, in subjection to the divine and overruling power and wisdom of God; yet contrarywise, to our grief, we have heard too much complaint and reflections, occasioned by some who have not observed a true bridle to their tongues, but have been too busy, loose, and airy, in discourses of this nature; and therefore we do exhort and admonish all such in the fear of God, and as they have respect unto His holy truth and innocent people, and their own safety, to be watchful, careful, and circumspect for the time to come: that none may suffer as busy-bodies, or bring suffering or reproach, or cause jealousies to be raised upon or against others that are innocent and singly desire the preservation, safety, and peace of all friends, in truth and innocency towards all men. 1690. W. E.

2

3
To live peace-
ably and inof-
fensively as a
Christian So-
ciety.

This meeting was well satisfied, and very glad, in the sense it had of the innocency and peaceableness of the body of our friends in general towards the civil government; under which we live, and enjoy our present liberty in the peaceable exercise of our tender consciences towards Almighty God; to whom we are humbly thankful for the same; being obliged to demean ourselves not only as a grateful people, but, as a Christian society, to live peaceably and inoffensively under the present government, as we have always done under the various revolutions of government, ever since we were a people, according to our ancient principle and practice; in which we hope we shall ever persevere, according as we are enjoined by our peaceable Saviour Jesus Christ, we being a people clear, in the sight of God, from all evil designs, plots, and conspiracies whatever, and hope we shall continue a people always quiet in the land, having nothing but love and good-will to all men. For which end we earnestly desire, that a care may not be wanting among you, for the preservation of our whole society, in that innocent life and peaceable conversation, which is agreeable to our Christian principle and profession; wherein we have from the beginning found our safety and peace with God, and Him to be our defence; being fully persuaded, that this our ancient Christian testimony, publicly owned among us, none can gainsay, nor any faithful friends can ever decline; being assured that the Lord will, in his own due time, remove all offences, and causeless jealousies and reproaches, tending to cloud our innocency, and will set his own power, and the peaceable kingdom of his dear Son, over all. 1692. W. E.

4

As we have, in common with other protestant dissenters, been favoured by government with the enjoyment of our religious liberties, and, in an especial manner, relieved by the legislature in several cases which peculiarly concern us as a people; we therefore think ourselves obliged earnestly to advise friends, that they be particularly careful to behave with all dutifulness and gratitude; and especially to discountenance every indecent mark of dissatisfaction in word or writing, relating to the government. 1730. P. E.

We think it incumbent upon us to exhort friends in every place, not only to demean themselves as becomes good and faithful subjects, in word and conduct; but also to promote the like sentiments of duty and affection among those over whom their influence may extend; and that they avoid being ensnared by the animosities of contending parties, or any thing unbecoming the stability and uprightness of our profession, and incompatible with the pure and peaceable spirit of our holy head, the Lord Jesus Christ. 1769. P. E.

5

As faithful subjects to avoid party contentions.

We trust we are called to show forth to the world in life and practice, that the blessed reign of the Messiah, the Prince of Peace, is begun; and we doubt not but it will proceed, till it attain its completion in the earth: when, according to the prophecies of Isaiah and Micah, "nation shall not lift up sword against nation, neither shall they learn war any more."¹ Influenced by these principles, we cannot consistently join with such as form combinations of a hostile nature against any; much less in opposition to those providentially placed, either in sovereign or subordinate authority; nor can we unite with, or encourage, such as revile and asperse them: for it is written, "Thou shalt not speak evil of the ruler of thy people."² 1775. P. E.

6

We observe, with great satisfaction, from the accounts received, that friends are generally careful not to defraud the king in any branch of his revenues, nor to deal in goods clandestinely imported: we most earnestly exhort the same care may be continued with the utmost diligence, and that friends keep clear of purchasing any such goods, either for sale or for private use; from motives of gratitude to the government, and justice to our fellow-subjects. For though we cannot, for conscience sake, actively comply with some things enjoined by human laws, yet the Holy Scriptures require that we should "render unto Cæsar the things that are Cæsar's,"³ and be punctual in the payment of every tribute, which we can justly do, without acting in opposition to that

7

Fidelity to the king in the payment of his revenue.

¹ Isaiah, ii. 4; Micah, iv. 3.

² Acts, xxiii. 5.

³ Matt. xxii. 21.

Fidelity to the
king in the
payment of his
revenue.

sacred illumination bestowed upon us by the Father of Lights; not only to teach, but also to enable us to perform, every duty with uprightness and integrity both to God, and to those who, in the course of his providence, are placed in authority. 1757. P. E.

8

In order to promote an increasing care in these respects, we intreat all duly to consider that by being accessory, in any degree, to the continuance of such unlawful practices, even by buying for private use only, encouragement is given to perjury and bloodshed, the frequent attendants of smuggling. 1786. W. E.

9

As our testimony hath ever been, and still is, against defrauding the king of any of his customs, duties, or excise, buying goods, reasonably suspected to be run, or doing any other thing whatsoever to the injury of the king's revenues, or of the common good, or to the hurt of the fair trader; so if any person or persons under our name and profession shall be known to be guilty of these, or any such crimes and offences, we do earnestly advise the respective monthly meetings to which such offenders belong, that they reprehend, and if needful, testify against such offenders. 1719. P. E.—1833.

10
Unstamped
receipts.

The writing in books, or on invoices, or other unstamped paper, or the accepting, of terms intended to convey the substance of what should be written on receipt stamps, is illegal, and is an evasion unworthy of the character of a member of our society. Where friends observe, in any of their members, deviations in this respect from that uprightness which becomes us in every part of our conduct, we desire that they will extend tender, private admonition on the subject; which will, we believe, be found the most effectual means of removing this occasion of concern. 1821.

11
Elections.

The corrupt and immoral practices, which have frequently attended public elections, are a scandal to the Christian name, and would be very reproachful to any of our profession: wherefore, if any amongst

us, should be prevailed upon to become managers or agents in elections, let such be visited, and laboured with, in order to convince them of the hurtful and reproachful consequences that may ensue. 1774. W. E.

Elections.

The principle of truth calls us out of contention, it even seeks not its own end by means productive of animosity ; much less therefore should its professors indulge themselves in strife, for objects of a perishing nature : such are the desires of power and advancement, which are too often the incitements to contested elections ; and were even the purpose purer, we know the means are polluted. We know that drunkenness, riot, and confusion, are frequently attendant on these contests ; and how can any in profession with us, expose their minds, which it is their duty to keep unspotted of the world, to such contamination ? 1790. W. E.

12

The awful subject of the punishment of death has at this time deeply impressed our minds. We believe that where the precepts and spirit of our great Lord and Lawgiver have a complete ascendancy, they will lead to the abolition of this practice. The situation of those who have forfeited their liberty by the commission of crime, has also claimed our consideration. We regard such as objects of great compassion, and desire that they may receive the kind assistance of friends who may have it in their power to help them ; but this should be coupled with due prudence and discretion, and with that respect to the laws of our country, and to those who administer them, which we have ever believed it our duty to enjoin. 1818. P. E.

13
Punishment
of death.

CONDUCT AND CONVERSATION.

1
Christ our
Sanctuary.

MAY all keep and walk in Christ Jesus, the Sanctuary : for in Him are peace and safety, who destroys the destroyer, the enmity, and adversary. For Christ is your Sanctuary in this day of storm and tempest, in whom you have rest and peace. And, therefore, whatever storms or tempests do or should arise within or without, Christ your Sanctuary is over them all, who has all power in heaven and earth given unto Him ; and none is able to pluck his lambs and sheep out of his Father's or his hand, who is the true Shepherd ; neither are any able to hurt the hair of your head, except it be permitted by his power for your trial. And therefore rejoice in his power, the Lamb of God who hath the victory over all, both within and without. He by whom all things were made, and is over all ; the first and the last ; the Amen ; and the faithful and true witness in all his, males and females ; the heavenly rock and foundation for all the believers in the light and children of the day to build upon, to stand sure. 1683. P. E.

2
Against the
spirit of the
world, and its
fashions :

We earnestly desire that friends every where be put in mind to keep under the leadings and guidance of the Spirit of Truth in their outward habits and fashions thereof ; not suffering the spirit of the world to get over them, in a lust to be like unto it in things useless and superfluous ; lest it prevail upon them, by giving a little way to it, till it leads them from the simplicity and plainness that become the Gospel ; and so from one vain liberty to another, till they come to lose the blessed liberty that is in Christ ; into which they were in measure redeemed ; and fall back into the bondage of the world's spirit, and grow up into the liberty of the flesh with the lust and concupiscence thereof ; and so lose both their name and place in the truth, as too many have done. 1688. P. E.

Advised, in God's holy fear to watch against, and keep out the spirit and corrupt friendship of the world; and that no fellowship may be held or had with the unfruitful works of darkness, nor therein with the workers thereof:—and to avoid unnecessary frequenting of taverns, alehouses, all looseness, excess, and unprofitable and idle discourses, mis-spending their precious time and substance to the dishonour of truth, and scandal of our holy profession. 1691. W. E.

3

also against
the unneces-
sary frequent-
ing of taverns.

Let us all walk with much circumspection, fear, and humility before the Lord, under a sense of our present outward liberty, and the temporal mercies that have for some years attended the same; that our love and service for the Lord, and his holy truth and church, may have the preference of our worldly business in our thoughts, lest we should incur his displeasure, for an ungrateful neglect of our duty and thankfulness to Him; for it has sometimes pleased the Lord to deprive his people of the favours they abuse; though He is a God slow to anger, and of long suffering towards his children. 1707. P. E.

4

On serving
the Lord in the
remembrance
of his mercies.

Let the Christian duty of visiting the sick be timely remembered and practised; it having often left comfort, ease, and sweetness upon the spirits of many, to their very end. 1710. P. E.

5

On visiting
the sick.

The Lord is one, and his name, power, and Spirit, one; and He hath called us to be one, in charity, in principle, and practice. Let us all therefore diligently follow and pursue the same, according to the degrees of that Divine grace, wisdom, and understanding given us of God, through the dear Son of his love, Jesus Christ our only Mediator. And, let us all diligently follow Him, and his example, in his Divine light and Spirit, wherein Satan, the adversary, the devil, the murderer, and divider hath no place; that the power of Christ Jesus, in whom the prince of the world hath nothing, may reign over all for ever; to whose name and power every knee must bow, and tongue confess. We pray God that friends every where may truly reverence his name and power, and be mindful of his kingdom and government over all. 1715. P. E.

6

On following
Christ.

7 Advised against a declension crept in among us, by unbecoming
On bowing by gestures, in cringing and bowing the body by way of salutation which
way of saluta- ought not to be taught or countenanced. 1718. W. E.

8 It is earnestly recommended to all friends, resorting to any of our
On circum- annual or other meetings, to be very careful at their inns, or other
spect conduct places where they may lodge or converse, to be prudent in all manner
at inns. of behaviour, both in public and private; avoiding all intemperance in
eating and drinking, and likewise foolish jesting, or any undue liberty
whatsoever; that our conversation, seasoned with the fear of God, may
appear correspondent to our profession, and answer the witness of God
in others. 1731. W. E.—1801.

9 Friends are also advised to be careful of their conduct at all times,
On watchful and on all occasions, that no stumbling-block be laid in the way of
conduct at honest inquirers, nor offence given to tender young convinced friends.
all times. “Let your light so shine before men, that they may see your good
works, and glorify your Father which is in heaven.”¹ Let us walk
wisely towards those that are without, as well as those within; let our
moderation and prudence, as well as truth and justice, appear to all
men, and in all things, in trading and commerce, in speech and com-
munication, in eating and drinking, in habit and furniture; and,
through all, in a meek, lowly, quiet, spirit; that as we profess to be a
spiritually-minded people, we may appear to be such as, being bounded
by the cross of Christ, show forth the power of that divine principle
we make profession of, by a conversation every way agreeable there-
unto. 1731. P. E.

10 Seeing it is evident that evil communications corrupt good manners,
Against vain we recommend with much affection to our young friends, that they be
company. very careful to avoid all such company, as by a light and vain conver-
sation would tend to alienate their minds from the love of virtue and
sobriety. 1734. P. E.

¹ Matt. v. 16.

And, dear friends, in order that as we have received Christ, so we may walk in Him, in all holiness and godliness of conversation, we earnestly exhort, that ye hold fast the profession of the faith of our Lord Jesus Christ, without wavering; both in respect to his outward coming in the flesh, his sufferings, death, resurrection, ascension, mediation, and intercession at the right hand of the Father; and to the inward manifestation of his grace and Holy Spirit in our hearts, powerfully working in the soul of man, to the subduing of every evil affection and lust, and to the purifying of our consciences from dead works to serve the living God; and that through the virtue and efficacy of this most holy faith, ye may become strong in the Lord, and in the power of his might. 1736. P. E.

11

On faith in
Christ.

It is with much grief and concern, that we observe in some a declension from the way of righteousness and truth, as well as from the plainness of habit, and simplicity of speech and behaviour, which were so conspicuous in our early friends, and many of their offspring. This declension, we apprehend, arises from a disregard to the divine light and truth they have often been recommended to, as the regulator of their words and actions. By a careful, conscientious regard to this, the holy men in all ages obtained a good report; and our ancients, and many of their immediate offspring, were comely in the eyes of the nation for their solid deportment, and religious regard to their words and actions: a godly fear rested upon their minds, that the precious truth and principle which they professed, and felt the blessed effects of, might not suffer reproach from their misconduct. The like holy concern now would tend to regulate our youth. This would instruct them to avoid all pride and affectation, and endue them with humility, modesty, and virtue, which recommend to the favour of God, and a good esteem among men. A religious regard to the principle of light and truth, God's witness in the mind and heart of man, ever produces the most beneficial effects, as well to society in general, as to every one in particular. This would introduce universal love, peace, and concord, among mankind. This would sweeten the bitter spirit, mollify and

12

On following
the light of
Christ.

On following
the light of
Christ.

assuage the fierce and violent dispositions of men, mutually endear relations and friends, and bring all into the unity and fellowship of the Holy Spirit; the fruits whereof, the apostle declareth, are joy, peace, long-suffering, brotherly kindness, and charity. We do therefore most earnestly recommend a strict attention to this holy and divine principle, to friends every where, and in a particular manner to the youth of the present generation. 1736. P. E.

13
On the value
of brokenness
of spirit.

Let none be ashamed of the tendering power of the Lord, but yield to the operation of his Word which is as a fire to burn up, and as a hammer to break in pieces. It was by this that our ancients became a bright and shining people. The Lord himself hath declared his approbation of an humble and contrite state and condition of soul; so that none need to be ashamed of it. "Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."¹ And the royal prophet says, "The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise."² 1739. P. E.

14
On watchful-
ness and
humility.

Beware of that wisdom which descendeth not from above, but is earthly, sensual, and puffeth up the mind; but be ye, like our great pattern the Lord Jesus, meek and lowly in heart, not seeking your own glory, but the honour of Him that hath called you. Be ready to every good office of love, even to the least of Christ's disciples, and He will esteem it as done to Himself: delight to encourage those who are honest and sincere in heart, and to strengthen the feeble-minded under their trials and conflicts; so shall ye become as nursing-fathers and nursing-mothers in the church of God, and be qualified with wisdom from above to administer suitably to the conditions of others, to the

¹ Is. lxvi. 1, 2.

² Ps. li. 17.

comforting of their souls, that they may have cause to bless the Lord on your behalf. And, dear friends, under a consideration of the subtle and continual assaults of the enemy of our souls, we find it necessary to put you in mind, that whatever your advancement in the work of religion, or your services in the church, may have been, you have still as great need as ever to dwell in an humble state of watchfulness. Some, whom the Lord hath favoured with the influences of his love, while their hearts remained low and humble in his sight, have, by giving way to the subtle temptations of the enemy, under the specious pretence of enlargement and freedom of spirit, become exalted in their minds, gradually declined from their first love, and from that tender regard and care which once rested upon their minds towards God; and by an unguarded conduct have lost their esteem and service in the church, and brought dishonour on the blessed truth which they had long professed. “Wherefore let him that thinketh he standeth, take heed lest he fall.”¹ 1743. P. E.

On watchfulness and humility.

And, dear friends, our advice and exhortation is, that all masters of families, parents, guardians, and tutors of children, would frequently put in practice the calling together of their children and household, to wait upon the Lord in their families; that, receiving wisdom and counsel from Him, they may be enabled seasonably to exhort and encourage them to walk in the way of the Lord, to exercise themselves in reading the Holy Scriptures, and in observing the duties and precepts of holy living therein recommended; admonishing them to keep to that plainness and simplicity, in apparel, speech, and behaviour, into which the Spirit of Truth led our forefathers, and which becomes the humble, self-denying followers of Jesus Christ. 1748. P. E.

15

Exhortation to heads of families to call their households together, and in the fear of the Lord to instruct them.

We beseech you, in your ordinary conversation among men, let your words be few and savoury, and observe the precept of the apostle, “Let no corrupt communication proceed out of your mouth:” so may

16

On guarded conversation

¹ 1 Cor. x. 12.

On guarded
conversation.

your good example, and the gravity and circumspection of your conduct and behaviour, minister matter of just rebuke to those who know not a bridle to their tongues, and who seem not sufficiently aware, that “in the multitude of words there wanteth not sin.” 1755. P. E.

17
On Christian
simplicity in
conduct.

Our concern is to revive a truth which is worthy of general remembrance, that no affectation of singularity was the cause of a demeanour both civil and religious in our forefathers (or in the faithful of this day) different in many respects from the conduct of those among whom we dwell; but they, beholding the vanity, unprofitableness, and insincerity of the salutations, customs, and fashions of the world, and observing the example of our blessed Saviour and that of his followers, with the frequent testimonies recorded in holy writ to the necessity of a self-denying life and conversation, together with the law and the testimony revealed in their hearts, retained in view the injunction of the apostle, not to be conformed to this world, but to be transformed by the renewing of the mind, that we “may prove what is that good, and acceptable, and perfect will of God.”¹ May an uprightness of heart, as in the sight of God, ever attend this simplicity of appearance, that none, by a conduct inconsistent therewith, may furnish occasion for the testimony to be evil spoken of, or despised. 1761. P. E.

18
On waiting be-
fore the Lord,
and on unpro-
fitable conver-
sation.

Frequent waiting in stillness on the Lord, for the renewal of strength, keeps the mind at home in its proper place and duty, and out of all unprofitable association and converse, whether amongst those of our own, or other professions. Much hurt may accrue to the religious mind by long and frequent conversation on temporal matters, especially by interesting ourselves too much in them; for there is a leaven therein, which, being suffered to prevail, indisposes and benumbs the soul, and prevents its frequent ascendings in living aspirations towards the Fountain of eternal life. 1770. P. E.

¹ Rom. xii. 2.

We clearly rank the practice of hunting and shooting for diversion with vain sports; and we believe the awakened mind may see, that even the leisure of those whom Providence hath permitted to have a competence of worldly goods, is but ill filled up with these amusements. Therefore, being not only accountable for our substance, but also for our time, let our leisure be employed in serving our neighbour, and not in distressing the creatures of God for our amusement. 1795. W. E.

19

On hunting and shooting for diversion.

Let us, in reverence of soul, avoid too nice an enquiry into the moral causes of such dreadful calamities;¹ but seek, with unremitting solicitude, an entrance, through the strait gate, into that narrow, but not untrodden path, which alike leads to blessedness through every dispensation of the Lord's unerring providence.—We in this land, do not live unsurrounded by manifold dangers; nor in an age in which we can dispense with any part of the whole armour of light. The increase of mortality in a country brings the body into jeopardy; but it often arouses the careless, and drives the awakened mind into closer communion with God. But it is the peculiar property of many of the contagious vices and vanities, with which these countries abound, that they lull to security the incautious, even though once aroused; and point their infection at the well-being of the soul. By what means, then, shall we expect preservation? Our belief, dear friends, is, that it will depend on a frequent recurrence to our first principle: even to the saving power of Christ Jesus our Lord, revealed in the heart. "This," said our Redeemer when personally on earth, "is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."² But this, friends, is no trivial nor momentary acquirement. Many of you know that it must be waited for in singleness of heart; and that the important pursuit of this heavenly knowledge should regulate the tenour of our lives. Where,

20

Against the vices and vanities of the world.

¹ The contagious fever which prevailed in Philadelphia in 1798.

² John xvii. 3.

Against the
vices and va-
nities of the
world.

then, judge ye, would any find leisure for those amusements, in which some in profession with us, are reported to waste much of their time? This meeting has repeatedly testified against vain sports, and places of diversion, as so many allurements tending to draw the mind from its watch, and to lay it open to further temptation. The best recreation of a Christian is the relief of distress; and his chief delight to promote the knowledge, and to exalt the glory, of his heavenly master: and this is most effectually done, under his holy influence, by a life of faith, purity, and general benevolence. False principles too, as well as wrong practices, may have their advocates for a time; but the unspotted lives of the faithful remain to be their best refutation. Let none then start aside at the magnitude of the object, or be too much dismayed because of the little progress they seem to themselves to make in the way of holiness; but, trusting in the Lord, who giveth power to the faint, let us all press after ability to comply with the apostolic advice, "Be ye holy in all manner of conversation."¹ 1799. P. E.

21
On righteous-
ness and a
growth in
grace.

Dear friends, we beseech you to consider the holy gradation of righteousness, peace and joy; and to mark that the first step is that most comprehensive attainment, righteousness.—Righteousness is immutable justice. It leaves no duty unfulfilled. Man has his full share of love from man; and God, his due reverence, adoration, and praise. Peace then flows as a river, and joy in the Holy Spirit completes the gracious purpose of Christian redemption. "Happy is that people that is in such a case: yea, happy is that people whose God is the Lord."² As the vigorous tree brings forth its fruit in its season, so if any man grow in the Truth, he will bring forth the fruits of Truth, even the fruit of the Spirit, so well described by the apostle to the Galatian converts.³ And what obstructs this growth in any? We reply, The love of ease: the dread of conflict. But as winter and storms promote the well-being of the outward creation, so tribulation

¹ 1 Peter, i. 15.

² Ps. cxliv. 15.

³ Gal. v. 22.

and conflict improve the Christian. They have their appropriate and appointed end, in the work of sanctification ; they arise not out of the dust, but are sent or permitted in the proper seasons ; and whoever seeks to escape without his share, rejects the very means of his advancement, and scarcely can hope to attain his due “ measure of the stature of the fulness of Christ : ”¹ a state of which the same apostle speaks, as attainable by all. 1806. P. E.

On righteousness and a growth in grace.

We may now turn from subjects which concern every state in life ; and direct the course of our Christian counsel to the states more in particular. And first, you who are not intrusted with much of the possessions of this life, you are still the objects of our constant care. The society has long endeavoured to consult your interests, and to place within your reach whatever is necessary for your welfare, and for that of your offspring. And you are equally the care of Him who provides for the sparrows ; to his ear your access is as easy as that of any condition amongst men ; and if, by his holy assistance, and by a conformity to his will, you become truly poor in spirit, yours is the kingdom of heaven.² But, dear friends, suffer us to remind you, that there is not a passion that can infest the rich, which may not also, in a degree subversive of your peace, be fostered in your minds. You may covet, and give way to pride and anger, and to all the “ foolish and hurtful lusts, which drown men in destruction and perdition.”³ Therefore do you partake of the universal necessity of paying strict attention to Christ’s sacred injunction, when, addressing himself to his immediate followers, he closed his address with these memorable words, “ What I say unto you, I say unto all, Watch.”⁴

22
Counsel to the poor :

As for you, dear friends, who occupy what are termed the middle stations of life, you have every cause to bless the Lord for the sphere in which he hath permitted you to move. In you, seems fulfilled the wish

to those in the middle stations of life :

¹ Eph. iv. 13.

² Matt. v. 3.

³ 1 Tim. vi. 9.

⁴ Mark, xiii. 37.

to those in
the middle
stations of
life :

of Agur : “give me neither poverty nor riches; feed me with food convenient for me; lest I be full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.”¹ Among your number the society has often found many of its more useful members, of its more able advocates. Be content therefore with your stations. Seek not great things for yourselves; yea, “Mind not high things; but condescend to men of low estate.”² But above all things, “Follow on to know the Lord;”³ or, if you have not known him and served him fully and faithfully, seek him, “with a perfect heart, and with a willing mind,” for if you seek him, he will be found of you;⁴ and you will remain to be, as many of you have been, supports of the building, under the protecting providence of the Lord; who is the sole and true builder of his spiritual house, the “house of prayer for all people.”

to those in
affluent cir-
cumstances :

And you who are intrusted with much of the good things of this life, you who cannot disclaim the title of affluent—we believe there are among you many good stewards of the temporal things committed to your trust; yet we desire that others may duly consider, whether they are so “rich in faith,” as to be “heirs of the kingdom,”⁵ being fruitful in those good works which are produced by faith. Though, friends, you may not have to labour with your hands, the cause of Truth has business of importance for you to do; and it may be promoted or obstructed by the right or wrong application of your property. Much responsibility lies on you; your property is an additional article in the account; and we much desire that you may be so awake to a sense of these things, as to be prepared to render up your accounts with joy, and to receive the answer of “Well done.” The poor and the rich have their appropriate virtues; and, at the same time that each is required to be content and to be humble, we believe it may be truly said, that as contentment is a peculiar ornament of the poor, so is

¹ Prov. xxx. 8, 9.

² Rom. xii. 16.

³ Hosea, vi. 3.

⁴ 1 Chron. xxviii. 9.

⁵ James, ii. 5.

humility of the rich. Your station in life subjects you, more than others, to be tried by associating with other wealthy persons, among the people at large, with whom the cross of Christ is often in too little esteem. You may be leavened by their conversation and example; and it may operate still more sensibly and rapidly upon your children. Therefore we tenderly intreat you, for your own sake, for that of your offspring whom you are bound to protect, and for the sake of the cause of Truth—we intreat you, dear friends, we beseech you “by the mercies of God,” “Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” “For,” continues the apostle, “I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.”¹ 1808. P. E.

to those in
affluence cir-
cumstances.

Our solicitude has at this time been awakened for our young men employed as travellers in business. The exposure of these to the temptations to which they are often unavoidably subjected, has tended to draw aside some from that simplicity, that purity of heart and thought, that strict morality, which our Christian principles require. We would submit to the serious consideration of their parents and employers, the extreme danger of sending forth into such service any young persons whose religious principles are not fixed, nor their habits formed; and we would encourage friends in different places, where those in this line of employment may travel, to continue and to extend that kind and hospitable notice which has been already manifested. 1816. P. E.

23

On young
men employ-
ed as travel-
lers in busi-
ness.

In a well-ordered family, short opportunities of religious retirement frequently occur, in which the mind may be turned in secret aspiration to the Author of all our blessings; and which have often proved times

24

On short op-
portunities of
silence on spe-
cified occa-
sions.

¹ Rom. xii. 1—3.

On short opportunities of silence on specified occasions.

of more than transient benefit. It is our present concern, that no exception to this practice may be found amongst us; whether it take place on the reading of a portion of the sacred volume, or when we are assembled to partake of the provisions with which we are supplied for the sustenance of the body. On these latter occasions, may the hearts of our young friends also, be turned in gratitude to God, who thus liberally provides for them. May the experience of us all be such, that we can adopt the words of the Psalmist, "Evening, and morning, and at noon, will I pray."¹ 1817. P. E.

25
On the right observance of First-day.

In turning our attention to the state of the society as it has been now laid before us, the proper employment of the First-day of the week, the day more particularly set apart for public worship, is a subject that has claimed our serious attention. It is no small privilege to be living in a country where much regard is paid to this duty, and it highly becomes us to be careful that our example in this respect be consistent with the profession we make to the world. We desire that heads of families, and our younger friends also, may closely examine, whether they are sufficiently solicitous to improve that portion of this day which is not allotted to the great duty of meeting with their friends for the purpose of Divine worship. To those who are awakened to a due sense of the eternal interests of the soul—and oh! that this were the case with all—we believe that these intervals have often proved times of much religious benefit. Many have derived great increase of strength both at these and other times, from retiring to wait upon the Lord; from reading the Holy Scriptures with minds turned to their Divine Author, in desire that He would bless them to their comfort and edification; and from perusing the pious lives and experiences of those who have gone before them. But we avoid prescribing any precise line of conduct, believing that if the attention be sincerely turned unto the Heavenly Shepherd, his preserving help and guidance will not be withheld. 1817. P. E.

¹ Psalm lv. 17.

In the wilderness of this life, dangers assail us on every hand: but if we look with entire reliance unto Christ, the great Head of the Church, He will lead us safely along; He will protect us from being entangled by the briars and thorns; He will shield us from the sun, and from the storm; He will permit us to know his voice, and to distinguish it from the voice of the stranger; and humbly to believe that we are of that one fold, of which He is the everlasting Shepherd,¹—that He will give unto us eternal life, and that none shall pluck us out of his hand. How inviting are these truths! how animating are these assurances! But this attainment is to be ours, only as we look in faith unto Him who declared, “If any man will come after me, let him deny himself, and take up his cross daily and follow me.”² To deny ourselves, and to take up the cross, are duties which we desire earnestly to press upon all. If we seek for divine aid that this may become the daily engagement of our lives, we shall be induced to make a narrow scrutiny into our thoughts, and into the motives which influence our conduct. Frequent self-examination will convince us that we are frail, and unworthy of the Lord’s mercies. A conviction of our own weakness and transgressions will make us fearful of speaking of the errors of others; and tend to restrain us from tale-bearing and detraction. At the same time, divine love operating on our hearts, and begetting there the love of our neighbour, will constrain us to offer a word of counsel, in a way most calculated to produce the desired effect on such as we deem deficient in moral or religious duty. Precious and very desirable is an humble, contrite, teachable state of mind, in which the earnest prayer is raised, that we may live in the love and fear of our great Creator, and in all things walk acceptably before Him. Oh! that all may be kept in the low valley of humility, where the dew remains long; where they will know the Lord to be “as a hiding-place from the wind, and a covert from the tempest.”³ Here preservation is witnessed within the holy inclosure: here we are guarded against the snares which beset those who would

26

On looking
unto Christ
under the tri-
als of life.

¹ John, x. 16.² Luke, ix. 23.³ Isaiah, xxxii. 2.

On looking
unto Christ
under the tri-
als of life.

make haste to be rich. How safe, how necessary it is, for the humble Christian to set out well; to watch against the first temptations to covet great things! Sweet is the condition of the grateful mind: sweet is a state of contentment and of daily dependence on the Lord. 1819. P. E.

27
On a Chris-
tian course of
conduct in
times of out-
ward trouble.

Our Christian principles teach us to live in the world aright, but not to live *unto* the world. If we indeed seek to be redeemed from its spirit; if it be our daily concern that our garments may be kept unspotted by its defilements; that we may be clothed with the meekness and gentleness of Christ; we shall be enabled to discharge our civil and religious duties with holy propriety, and to adorn the Gospel in our lives and conversation. In times, in which the public feeling may be agitated by civil or political questions of general interest, or by such as involve the vital principles of our faith, the humble Christian, thus prepared, will retire to the place of true inward prayer. He will see the necessity of carefully suppressing in his own mind the first emotions of party zeal; but he will feel the advantage of cherishing a willingness to suffer, whether little or much, whether in secret exercise of mind, or in outward trials, to promote the cause of his Lord. He will not view with indifference any open, or less direct attacks upon those blessed truths on which his hope of salvation is founded. He will not be improperly solicitous for his own ease and security, when he sees difficulties or trouble threatening those around him: his great concern will be that he may in no way bring reproach on his high profession, but that by acknowledging the Lord in all his ways, He may direct his paths. 1820. P. E.

28
On waiting
for the influ-
ence of the
Holy Spirit,
and following
its guidance.

Our present concern is, to turn the attention of all our dear friends to a strict examination of their religious profession and experience. We profess to believe in the inward teachings of the Spirit of Christ Jesus, our Redeemer and Mediator, our Advocate with the Father;—of Him whose precious blood was shed, that He might procure unto us eternal life, and present us holy, and unblamable, and unreprouvable unto God. Let us individually inquire, how far we are acting in con-

formity with the solemn truths of the Gospel. Are we seeking in humble supplication unto the Lord, that our faith may be established therein? Are we, in patient waiting before Him, desiring that we may clearly discover the inshinings of his light upon our understandings, and that, by walking in faith, according to its manifestations, our lives may be spent in the love and fear of our great Creator?

On waiting for the influence of the Holy Spirit, and following its guidance.

It is of unspeakable importance to all, that they should know their own wills and dispositions regulated and sanctified by the power of the Holy Spirit. If this engagement of heart be earnest and frequent, humble views of ourselves ensue, a distrust in our rational powers as sufficient for the great work of salvation is induced: we are taught the inestimable blessing which those enjoy who attain to a reliance on holy aid; and, whilst we are brought low in our own estimation, and are fearful to speak of our religious attainments, we are enabled to rejoice in Him in whom we have believed. 1820. P. E.

If we are really concerned to look into our own hearts, if we do but enough bear in remembrance that our inmost thoughts are beheld by the all-penetrating eye of God, we shall be sensible that there ought to be no relaxation in the great duty of watchfulness unto prayer. The frequent recurrence of this conviction will lead us to look to a higher power than our own faculties, to enable us to work out our salvation, or to aid in promoting the Lord's work on the earth. At the same time, an increase of gratitude, from a continued sense of the Lord's unmerited goodness, will animate us to serve Him in the performance of our allotted duties in civil and religious society; in doing good to our neighbours, or in the concerns of the church. Then will there be a constant reference to Him who has qualified for the work: we shall, in reality, seek no honour one from another; but, by our lives as well as by our words, ascribe all to Him to whom it is due. It is equally the duty of *all* our members, to endeavour, in their daily walk through life, to act consistently with their Christian profession. It is a serious reflection for us to make, that our conduct may, in the eyes of our associates, either adorn or dishonour the principles which we

29

On prayer and trust in God in order to live to his praise.

On prayer and
trust in God
in order to live
to his praise.

profess. Our views on silent waiting upon God in religious meetings, our belief that pure gospel ministry ought to be exercised from the immediate influence of the Holy Spirit, our testimony to the meek and peaceable nature of the religion of Jesus, and our non-observance of outward ordinances, originate in a conviction that the dispensation of the Gospel is a spiritual dispensation. This our religious profession is a loud call upon us for great circumspection of conduct, and deep, inward retirement before the Lord. And, whilst we are persuaded that these precious testimonies are founded upon the precepts and spirit of the Gospel, we believe, and we desire especially to press this sentiment upon our younger friends just setting out in life, that we are at no time more qualified to bear them, than when we have the ornament of a meek and quiet spirit, and are willing to suffer for the name of Christ. 1821. P. E.

30
On the faith-
fulness of our
early friends.

We have at this time been renewedly convinced that the gathering and establishing of our religious society was not the effect of human wisdom. It pleased the Lord, by the powerful influence of his eternal word on the hearts of our faithful predecessors, to prepare them to receive the Truth in the love of it. They consulted not with flesh and blood, but obeyed the heavenly call. They were strengthened to bear, with firmness and meekness, the scoffs and persecutions, and imprisonments, to which they were subjected. In supporting their religious testimonies, they sought not the praise of men, but the approbation of God. Believing that their views of the design in the coming of Christ, and of the nature of his dispensation, were confirmed to their understandings, by the power of his Spirit, they suffered freely and cheerfully for his name. Their patience and fortitude, and their firm reliance on the Lord alone for deliverance from the hands of their persecutors, gave clear proof of their sincerity, and ultimately secured a free and undisturbed profession of their religious principles. And it has been under the influence of the same Almighty Power, we have been preserved an united and religious body, and that these testimonies have been faithfully borne amongst us from generation to generation. 1822. P. E.

Whilst he who would be a real and not a nominal Christian, is duly impressed with the necessity of striving to become a meek and humble disciple of Jesus,—whilst he bears in mind that he is constantly liable to fall, and that he must therefore be waiting for the renewal of his spiritual strength, and at all times be placing his dependence upon Divine aid,—there is safety. But we fear, with respect to some who have run well for a time, that either through the friendship of men or outward prosperity, or through unwatchfulness, they have gradually fallen away from that to which they had once attained; and that others, from similar causes, are not advancing to that state of purity and simplicity in which they would become useful members of the church of Christ. Dear friends, permit us in Christian love, to remind you of the ever important injunction of our Lord:—"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."¹ If you endeavour to prove by your actions the sincerity of your profession, if in your intercourse with others you show that you have an honest and upright heart, if your lives are ordered in the fear of the Lord; you may, by your daily walk through life, commend and adorn your own religious principles. But, if there be a want of consistency of conduct, it may lead those around you, lightly to esteem those very principles which their judgment has at one time approved; nay, it may cause the way of Truth to be evil spoken of. 1823. P. E.

31

On the need
of continued
dependence
upon God.

In the sacred writings no duty is more clearly set forth than that of prayer. Prayer is the aspiration of the heart unto God: it is one of the first engagements of the awakened soul, and we believe that it becomes the clothing of the minds of those whose lives are regulated by the fear and love of their Creator. If in moments of serious reflection, and when communing with our own hearts, we are sufficiently alive to our helpless condition, we shall often feel that we may pour forth our secret supplications unto the Lord. And as we believe that

32

On prayer.

¹ Matt. xxvi. 41.

On prayer. it is one of the greatest privileges a Christian can enjoy, thus to draw nigh in spirit unto the Father of mercies, we earnestly desire that no one may deprive himself of so great a blessing. But let all on such occasions remember the awful majesty of Him who filleth heaven and earth, and their own unworthiness in his pure and holy sight. If these considerations ought to possess the mind in our secret aspirations unto the Almighty, how incumbent is it upon those who publicly approach the throne of grace, to cherish them in their hearts, and to move only under the influence of that Spirit which enables us to pray aright! 1823. P. E.

33
On the consistency of a true Christian.

The consistent Christian will make no compromise of principle. When persecution does not await him, it will be his earnest prayer that, whilst he thankfully enjoys the temporal blessings dispensed by the all-bounteous Giver, he may not so fix his heart upon these fading treasures, as to be unprepared, should the day of trouble overtake him, to stand with uprightness, and to adorn his profession by patiently enduring affliction. Whilst, upon a well-grounded conviction, he is satisfied that he ought to be aiming at a perfect standard, he will be solicitous that no part of his demeanour, that none of his transactions among men, may tend to diminish the excellence of that standard in the view of those with whom he associates. 1825. P. E.

34
On the benefit of true Christian experience.

Vital Christianity consisteth not in words but in power; and however important it is that we have a right apprehension of the doctrines of the Gospel, this availeth not, unless we are regenerated by the power of the Holy Ghost. We therefore tenderly intreat all to wait in humble faith for its quickening influence; and to seek to have their hearts contrited before the Lord. Then we believe that they will know for themselves of His great goodness; and as they continue, from time to time, profiting by what they learn in the way of life and salvation, but not trusting to it, they will partake of that living bread which cometh down from heaven; they will drink of those living waters

which nourish the soul unto eternal life. This course of Christian experience we earnestly desire for every one amongst us. It is an individual work ; but it is indispensable for all. It may often be slow in its progress, but it is certain in its effects ; and amongst the blessed consequences which it produces, we come to have an establishment in Christ, resulting not from any speculative system of belief, but from a heart-felt acquaintance with His power inwardly revealed to the soul. When assailed by false doctrines, or when in the support of our views of Christian practice, trials are our portion, knowing in whom we have believed, we can look, in humble but firm reliance, unto Him. Resignation under the varied trials incident to human life, is often the happy attainment of the patient, Christian traveller : these may arise to him from outward afflictions, or from the privation of the society of faithful Christian friends : he may be cast down from not feeling those evidences of the love of God, or of the clear guidance of the Spirit of Truth, which his soul would desire. But a frequent recurrence to past mercies, and to numberless blessings still bestowed upon us, should warm the heart with gratitude, and animate it with the belief, that all these things will be blessed, as means by which we may become of the pure in heart who shall see God. Wait then, dear friends, upon Him : be of good courage, and He shall strengthen your hearts.¹

On the benefit
of true Chris-
tian experi-
ence.

1827. P. E.

We continue to believe that our disuse of set forms of prayer is founded on a correct view of the spiritual nature of the Gospel dispensation. At the same time we are persuaded, that all who have a just sense of the value of their immortal souls, and of their own great need of help from above, must rejoice with thankfulness, in knowing and in feeling that they may pray unto our Father who is in heaven. Oh ! then that every one may, with a sincere and believing heart, and with reverential awe, approach the throne of grace ; trusting in the mediation of Him through whom we “ have access by one Spirit unto the

35
On prayer.

¹ Psal. xxvii. 14.

On prayer. Father.”¹ But having thus asked in faith and submission, may we all be concerned so to walk before the Lord, that our prayers may be heard with acceptance. Let none, however, be discouraged from the performance of this duty by a sense of their transgressions; but in humility and sincere repentance, let them implore the forgiveness of God, who, as they patiently wait before Him, will in his own time supply all their need. And if there be any, who, if they deal honestly with their own hearts, must acknowledge that they do not pray, may these deeply reflect upon the danger of their situation, and be alarmed at the great loss which they sustain, and avail themselves of the high privilege of drawing nigh unto God, and partaking of the assurance that He will draw nigh unto them. 1828. P. E.

36
On the right
occupation of
First-day.

Whilst the remembrance of our Creator ought at all times to be present with us, we have been again concerned that the day more especially set apart for religious duties, may be rightly observed amongst us. Let those hours which are not passed in attending our meetings, be so occupied as to strengthen habits of piety and devotion. It is good to exercise an especial care that the converse of the day be not such as to dissipate any religious impressions which may have been received. The households of friends ought to be assembled at least once in the course of the day, for the public reading of the Holy Scriptures, and for retirement in spirit before the Lord. And we wish particularly to call the attention of those who are in remote and country situations, to the purport of this advice. 1828. P. E.

37
Against any
compromise of
our ancient
testimonies.

In these days of religious liberty, and in which our intercourse with those of other societies is widely different from that which obtained in the times of our pious predecessors, it becomes us to be especially careful that we do not in any way compromise our ancient principles and testimonies. We believe that it is equally incumbent on us, as on

¹ Ephes. i. 16.

those who were made instrumental in the first gathering of our society, to maintain those views and practices by which they were distinguished. And we feel desirous that both in the performance of our civil duties, and in associating for objects of benevolence, all our dear friends may be concerned not in any way to forfeit the character of consistency, but in all things to adorn the doctrine of God our Saviour. It is, we believe, alike important to our own benefit, and that of the universal church of Christ, that we do not shrink from filling that station in it which Divine Wisdom has assigned us, but in singleness of heart give ourselves up to what it may be our individual duty to perform. 1828. P. E.

Against any
compromise of
our ancient
testimonies.

The humble endeavour to observe the precepts of the Gospel leads to purity of heart and conduct; it induces strict integrity in all our transactions; and gives rise to the exercise of that meekness and charity which shine forth in the conduct of the true and practical believer in the Christian religion. If we seek first the kingdom of God and his righteousness, we shall be instructed by the example of pious men, but not blind to their infirmities; comforted by their society, but not dependent upon it; helped by religious conversation, but not disposed to enter into it hastily or superficially. If we are concerned aright for the cultivation and cleansing of our own hearts, impressed with the importance of our own stewardship unto God, and duly sensible of our own sins and great need of forgiveness from Him, we shall become very cautious how we converse on the failings of others, and anxious not to violate that charity which is enjoined upon all; that love which is the true badge of discipleship.

38

On that
purity of life
which the
Gospel en-
joins.

The great importance of cultivating true piety and virtue, is what we are at this time concerned earnestly to press upon every one. If this become, as it ought to be, the main object of our lives, the fruit of the Spirit will be apparent. But we are constantly to bear in mind, that this is not the place of our rest. The warfare must be maintained; we can at no period put off the armour with safety: we have an unwearied enemy to contend with, whose temptations are diversified, subtle, and insidious: the path of life is an arduous one;

On that
purity of life
which the
Gospel en-
joins.

but, thanks be unto Him who is omnipotent, his grace is all-sufficient : as He is daily sought unto, he strengtheneth our souls and increaseth our confidence in him ; and, if we faint not, but persevere unto the end, He will give the victory, through our Lord Jesus Christ. 1829. P. E.

39
On prayer.

May we all draw nigh unto God in prayer—ask the assistance of His grace to help in time of need—and look unto Him as our merciful Father who is in heaven : assuredly believing, that, as He is approached in reverence and faith, he will graciously answer our petitions, and supply all our need, in and through Christ Jesus. As this sacred duty, so forcibly enjoined in Holy Scripture, is correctly understood and performed aright, parents will become so sensible of its great value to themselves, that they will feel the importance of turning thereto the attention of their beloved offspring ; and, as they seek for wisdom and strength to act rightly herein, they will be assisted by Him to whom they should desire, that they and their children may be wholly dedicated. 1830. P. E.

40
Conclusion.

Now, dear friends, of every rank, state, and condition, let us endeavour to be one in the Lord : that He may shower down of his mercies, gifts, and grace upon all. This will keep each in his proper place. The young will be mild, submissive, and teachable ; and will become early acquainted with that power which is their only safe conductor through life, and their hope in death. These are near to our hearts. The very remembrance of them awakens our tenderest feeling, and prompts our prayer to the Lord for their preservation. The middle-aged will stand firm in their day, as watchmen upon the wall, and as valiants, having on the armour of light, to withstand the attacks of the enemy. And the aged will have to rejoice both in retrospective, and prospective view. The past will recall to their gladdened remembrance the numberless mercies of the Lord ; and the future, through the power of an endless life, and the efficacy of that redemption which comes by the Lord Jesus, will open to them the prospect, and satisfy them with the assurance, of being His for ever. Amen. 1808. P. E.—1833.

CONVINCED PERSONS.

WE esteem it very necessary, that young convinced and well inclined persons and friends, be early visited in the love of God, by faithful friends; for their encouragement, help, and furtherance in the truth. 1710, P. E.

1
Advice concerning those newly convinced and under conviction.

For the sake of tender and young convinced friends, an earnest concern is on the minds of many, that no occasion of stumbling or offence be laid in their way; but that all such as have made longer profession with us, may be careful to walk in all holiness and uprightness of conversation, and in an humble waiting upon the Lord; that their example may tend to the encouragement and strengthening of those who have been more lately visited, to a steady and constant perseverance in the path into which the Lord hath directed their feet. 1737. P. E.

2

As we have received comfortable accounts from divers parts, of a conviction amongst the people, so as to join with us in profession; we earnestly intreat that a holy care may rest upon all our members, to walk circumspectly as good examples; that, in a particular manner, the ministers and elders may carefully watch that their conduct may be to the edification and strength of the honest, though sometimes weak inquirers. And that friends be careful to lay hands suddenly on no man, but distinguish between a true Christian tenderness to help the weak, and a hasty reception of those under conviction, into membership with us; which has often hurt the individuals, by settling them in a false rest, and been very injurious to the reputation of the society. 1753. W. E.

3

4
Care recom-
mended re-
specting ad-
mission into
membership.

Advised, that monthly meetings lay hands on no man suddenly, nor speedily admit into membership, any who may come to friends' meetings as convinced persons, especially such as discover an earnestness for a speedy admission into communion with us, without a seasonable time to consider their conduct. Let the innocency of their lives and conversation first be manifested, and a deputation of judicious friends be made, to enquire into the sincerity of their conviction of the truth of our religious principles, and let this appear to the satisfaction of the monthly meeting, previously to their admission. 1764.

5
Advice to
those newly
convinced.

We have received accounts, this year, as well as in preceding years, that divers persons have joined our society by conviction.—For you of this description, we feel a tender care, that, after admittance into membership, you may not measure yourselves by others; nor take up a rest short of the true rest. Seek rather an increase in the heavenly principle which comes by Jesus Christ, the true and holy pattern for his flock. Thus only, will your union with us contribute to your advantage; and thus only, will the increase of numbers produce an increase of the joy. 1799. P. E.

6
General
counsel.

We find, at this as at other times, that several persons have been added to us by conviction. We desire it may also have been by conversion, from form to power. Such truly convinced and converted, are a strength to us. They know the sacrifice which they have made for their present condition, and value it accordingly. They have bought the truth, and are so far from desiring to sell it, that they are concerned that others should possess the same enjoyment. But we are sometimes grieved that persons finding their way, and probably through self-denial, into our society, do not always retain their ground. The salt doth not always retain its savour. In tenderness therefore we intreat the newly-convinced not to esteem their admission as a period of rest from conflict. It rather requires a deeper exercise. And we beseech friends among whom such may dwell, to treat them with

great circumspection as well as kindness. Beware of hurting them by any ill example. They may be offended, and if they are sincere, they are in the number of those whom we are cautioned not to offend. On the other hand, they are tender and inexperienced, and they may be laden with the concerns of our discipline faster than their strength will bear. Thus, friends, on every occasion we see that sound judgment and sound practice require depth and solidity. Let us then keep in view, and earnestly desire to be endued with that discernment which is the means, under direction of the Holy Head, of edifying the body of Christ. 1807. P. E.

General
counsel.

COVETOUSNESS.

1
General advice against
covetousness
and over-
reaching.

LET none strive nor covet to be rich in this world, in these changeable things that will pass away; but let your faith stand in the Lord God who changes not, that created all, and gives the increase of all. 1676.

2

We do, in the name of the Lord Jesus Christ, warn and charge all that profess the truth amongst us to take heed and beware of covetousness, over-reaching, oppressing, and defrauding of any, from whence strife, contention, and law-suits do often arise; and if any difference about these things do happen among you, to stop and suppress it. 1697. P. E.

3

Recommendation to self-denial and the daily cross as means of preservation.

Let all friends be exhorted to abide under the daily cross, whereby the earthly mind may be crucified, which hath its delights and ease in vanity, pride, and covetousness; that friends, being preserved out of those things wherein the enemy hath had, and has, his kingdom, and too plainly lays his snares to hinder their holy progress, may every where be more and more a retired, serious, plain, and self-denying people; growing in the grace and knowledge of God, and our Lord Jesus Christ, and exalting his spiritual kingdom in their souls. 1699. P. E.

4

General advice.

Seeing that our Lord and Saviour Jesus Christ exhorted to take heed and beware of covetousness,¹ which is idolatry, we are concerned, that all among us, may take heed of pride, covetousness, and hastening to be rich in the world, which are pernicious and growing evils: let them be watched against, resisted, and suppressed in the fear and dread of Almighty God, and have no place or countenance in his camp. 1720. P. E.

¹ Luke, xii. 15.

We beseech you to stand upon your guard against the allurements and temptations of this evil world; and beware of an ambitious and covetous spirit, by which many are ensnared in an eager pursuit of earthly enjoyments; the danger of which is thus described by the apostle Paul: "They that will be rich, fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."¹ Beware, therefore, dearly beloved, lest you also, being led aside by the love of this world, and the deceitfulness of riches, fall from your own steadfastness. 1740. P. E.

5

The danger of
ambition and
a desire to be
rich set forth.

The great deception of mankind is, that they look for happiness where it is not; are ensnared by the love of the world, and the deceitfulness of riches, which, "while some coveted after, they have erred from the faith;"² have abused what they should have made good use of, and hurt themselves with the means given for the help of others: the love of money shutting up their hearts from the exercise of charity, in proportion to the substance bestowed on them. 1746. P. E.

6

Dear friends, the continuance of covetousness and of earthly-mindedness in many, calls upon us to endeavour to awaken such as are infected with it, to a sense of what they are pursuing, and at what price. The great Master hath shown the unprofitableness to a man of the whole world, compared with his immortal soul;³ and yet many are pursuing a delusive portion of it, at the expense of their soul's interests. But were all thus awakened, what place would be found for extensive schemes in trade, and fictitious credit to support them? To mix with the spirit of the world in the pursuit of gain, would then be a subject of dread; and contentment under the allotment of Providence, a sure means of preservation. 1788. P. E.

7

¹ 1 Tim. vi. 9, 10.

² 1 Tim. vi. 10.

³ Matt. xvi. 26.

8
The wordly
spirit may
prevail in
small as well
as in larger
concerns.

We are not disposed to enter into all the particulars of deviation, in which those, who will not submit to be bound by the testimony of Truth in their hearts, may be found; but we think we can trace several of them to that common, but destructive cause, the love of worldly things. In some it discovers itself in a desire to be rich and great; whilst in others the worldly spirit is as clearly discerned, though the attention seems to be occupied in smaller concerns: and though we are clear that very extensive ones are often in themselves great evils, yet the trafficker in hundreds, unless the eye be kept single, may be as much buried in the earth as the trafficker in thousands. But were each honestly to ask himself the question, ‘Have I first sought the kingdom of heaven and its righteousness?’ how might the answer tend to cover the face with confusion! Did our Lord utter any one precept with a clearer address to the reason, and greater promise of support, than that of which such a question is the substance? So that to seek first the world, is to give up at once our obedience to his command with our trust in his promises.—“All these things shall be added unto you.” “Your heavenly Father knoweth that ye have need of all these things.”¹
1797. P. E.

9
General
counsel.

Dear friends, in times of outward prosperity there are snares to be avoided, as well as duties to be fulfilled. One of those snares seems to us to be a too eager, and therefore unlawful, pursuit of lawful things. Such a pursuit prevents the mind from rising in living aspirations to God, the giver of every good and perfect gift; indisposes it for duly assembling with his devoted servants to wait upon Him, and worship Him; and causes “the volume of the book” of sacred scripture—that record of truth which was written aforetime for our instruction—to be but seldom perused. Such a pursuit also, if general, spreads devastation over religious society. But, friends, we intreat you, “Seek ye first the kingdom of God, and his righteousness; and all these things,” said our blessed Redeemer, speaking of necessary

¹ Matt. vi. 32, 33.

things, "shall be added unto you."¹ Then would your assemblings together be seasons of heavenly consolation; your hearts would be enlarged in that gospel love that knows no bounds to its desire of human happiness; ye would covet that others might partake with you of the enriching joy; and ye would be careful that not any trifling impediment prevented the due attendance of your own families. "Come," would ye say by your example if not in words, "Come and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of his ways, and we will walk in his paths."² "Come and let us join ourselves to the Lord, in a perpetual covenant that shall not be forgotten."³ 1802. P. E.

General
counsel.

¹ Matt. vi. 33.

² Isa. ii. 3.

³ Jer. l. 5.

DETRACTION AND DEFAMATION.

1
Advice.

DEAR Friends, the increase of love, unity, and peace amongst all friends in their respective meetings and in general, is greatly desired by us; and that every one watch against, and shut out all occasions of offences, contentions, and divisions, and stop all whisperings, tale-bearing, back-biting, and evil-speaking tending thereunto. Be kind, and tender-hearted, one to another, and earnestly labour for universal love, union, and peace, in all the churches of Christ. 1689. P. E.

2 And where any hath received offence from another, let him first speak privately to the party concerned, and endeavour reconciliation between themselves:—and not to whisper, or aggravate matters against them, behind their backs, to the making of parties, and to the widening of the breach. 1692. P. E.

3 Let those just and ancient commands of God be observed, “Thou shalt not go up and down as a tale-bearer among thy people;”¹ and “Thou shalt not raise a false report.”² In the fear of the Lord stand against all whisperers, back-biters, tale-bearers, defamers, and slanderers; and against all whisperings, back-bitings, tale-bearing, reproaching, and slandering, and put a speedy stop thereto, as much as in you lies: for such works of darkness and envy tend to division and discord, and the righteous law of God goes against both the authors, fomenters, receivers, and encouragers thereof. 1695. P. E.

4 If you hear a report of a friend [to his disadvantage] be careful not

¹ Lev. xix. 16.

² Exod. xxiii. 1.

to report it again, but go to the person of whom the report is, and inquire if it be true, or not; and if it be true, then deal with such person for it, according to the doctrine of Christ;¹ but if false, then endeavour, as much as in you lies, to stop such report; for, as Solomon says, "A good name is rather to be chosen than great riches."² 1719. P. E.

Advice.

The preservation of love is a duty in every state of religious attainment; and did we faithfully observe the great Master's precept of doing to others as we would they should do to us, its practice would be easy. Detraction and enmity would then be destroyed in the seed, and that excellent Christian charity, recommended by the Apostle, prevail over all. 1789. P. E.

5

From obedience to the law of Christ, arises that stream of love to the brotherhood, which, if suffered to flow in our hearts with unobstructed course, would bear away all malice and guile, and cause all complaints of tale-bearing and detraction to cease in our borders. O the precious care that attends the mind in which Christian charity is become habitual! "Charity," saith the apostle, "hopeth all things."³ It divulges not the faults of others, because, in its unbounded hope, it desires their removal without exposure. For the mind in which it dwells, ascribes its own preservation, and the cleansing of its former sins, to the unbounded love of God in Christ Jesus; and it prays that all may partake of the same benefit. How opposite that disposition, which delights to report evil, and to accuse! Shun it, dear friends, as the poison of asps. Even the sacred writings emphatically denominate the grand adversary of mankind by the name of accuser of the brethren. "Follow," therefore, "peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up, trouble you, and thereby many be defiled."⁴ 1804. P. E.

6

¹ Matt. xviii. 16, 17.

² Prov. xxii. 1.

³ 1 Cor. xiii. 7.

⁴ Heb. xii. 14, 15.

7
Rules.

It is the advice of this meeting, that any person charged with defamation or scandal, ought to be proceeded against in the manner, and by the several steps following :—

First, the person defamed, or supposed to be defamed, in his own person, or any other to whom the knowledge of the case shall come, to go to the accused and tell him his fault, or supposed fault, between them alone ; and, by the best method he is capable of, to labour to convince him of it, in order to his acknowledgment of the truth, and repentance, if he appear to be guilty. But if the accused shall appear, either through ignorance not to apprehend the validity of the proof, or through wilfulness not to yield to it, or being convinced, shall refuse to make such satisfaction as the nature of the case requires (that being the consequence of true repentance) ; in such case the accuser to take with him one or two more of the monthly meeting the accused belongs to, if it may be conveniently done ; and if the accused thinks fit, he may bring with him one or two friends also of the same monthly meeting, if it may be conveniently done ; and they together, in the wisdom of God, to endeavour to obtain the true knowledge of the case, by hearing witnesses, if there be occasion. And if they all judge him guilty, and he doth not make satisfaction ; or if they do not all agree that he is innocent ; in either of these cases happening, the person charging is at liberty to bring the matter before the church, who are the only judges now remaining, both of the nature of the fact, and the validity of the proof of it ; and they, in the wisdom of God, which we hope will not be wanting to his church, as they humbly wait on him for it, to deal with the accused person for the good ends before mentioned, and as they see cause upon a mature and deliberate consideration, to justify or condemn him. And if the church shall see meet to commit the consideration of a case of this nature, for better dispatch, to certain persons of their own body, we recommend it as our tender advice, in case the accused shall object against one or more of the friends so chosen, that the church have a due regard for such objection ; and set aside the person or persons so objected against, and substitute another, or others, in his or their room ; provided such objection

doth not extend to the major part of the friends so chosen : and in general we desire all tenderness and regard may be had to a person under such circumstances ; and that friends in a spirit of love and condescension, should be ready to make him as easy as they can, provided they keep up the authority of their meetings.

Rules.

Anonymous books, pamphlets, and papers, reflecting darkly on friends, are testified against ; and it is desired that no such book, pamphlet, or paper be written, printed, published, or privately handed about, by any under our profession. 1718.

Whereas it may happen, that friends may suffer much in their reputation and character by a detracting spirit, which prevails among some bearing our name ; who shelter themselves under a pretence that they say no more than they have heard from others, but will not discover who they are ; wherefore to prevent this evil of reporting and tale-bearing ; it is agreed that such reporters or tale-bearers shall either discover their authors, or be dealt with, and testified against, as the authors thereof. 1744.

8

GRAVE STONES AND MOURNING HABITS.

- 1
Grave Stones. THIS meeting being informed, that friends in some places have gone into the vain custom of erecting monuments over the dead bodies of friends, by stones, inscriptions, &c. it is therefore the advice of this meeting, that all such monuments should be removed, as much as may be with discretion and conveniency ; and that none be any where made or set up, near, or over, the dead bodies of friends or others, in friends' burying places for time to come. 1717.
- 2 This meeting being informed, that since the advice formerly issued, in order to excite friends to a proper regard to our testimony against grave stones, divers have accordingly been removed ; and being desirous that the revival of this concern may be effectual, we earnestly recommend the removal of them may become general. 1766.
- 3
Mourning Habits : According to the primitive simplicity of friends, it is the advice of this meeting, that no friends imitate the world in any distinction of habit, or otherwise, as marks or tokens of mourning for the dead. 1717.
- 4 Advised against imitating the vain custom of wearing or giving mourning, and all extravagant expenses about the interment of the dead. 1724. P. E.
- 5
and the attendance of the female sex at interments. Having observed that, in imitation of a custom prevailing of late in this nation, divers under our religious profession have discouraged the female sex from attending the burial of their relations, by not inviting them thereto with the men ; which is neither agreeable to the practice of our worthy predecessors, nor a decent token of respect,

which, if health permits, it becomes both sexes to show for their deceased relations and friends, on these solemn occasions; we are therefore concerned to recommend that friends in general, and ministers, elders, and overseers in particular, would tenderly advise against any conformity amongst us, with the modern general custom of the world in this respect; as well as in that of putting on black, or any other garments approaching to that colour, by way of distinction on such occasions; which we as a people are well known to have always had a testimony against. 1782.

Mourning
Habits, and
the attend-
ance of the fe-
male sex at
interments.

HEATHEN NAMES OF THE DAYS AND MONTHS.

- 1 It is the advice of this meeting that all friends keep to the simplicity of truth, and our ancient testimony in calling the months and days by scripture names, and not by heathen. 1697. P. E.

Letter from the Meeting for Sufferings assigning reasons for the disuse of the common names of the days and months.

- 2 To the quarterly and monthly meetings of friends in Great Britain, Ireland, and America.

Dear Friends,

Pursuant to the directions of the last yearly meeting, in relation to an act made, the last session of parliament, for regulating the commencement of the year, and correcting the calendar now in use, this meeting hath thought convenient to communicate unto you the following advices:—

By the said act it is ordered and enacted, that the ‘supputation according to which the year of our Lord beginneth on the twenty-fifth day of March, shall not be made use of from and after the last day of December, 1751; and that the first day of January next following the said last day of December, shall be reckoned, taken, deemed, and accounted to be the first day of the year of our Lord, 1752, and so on, from time to time, that the first day of January in every year, which shall happen in time to come, shall be reckoned, taken, deemed, and accounted to be the first day of the year; and that each new year shall accordingly commence, and begin to be reckoned from the first day of every such month of January.’

First. That in all the records and writings of friends, from and after the last day of the Tenth month called December, next, the computation of the time established by the said act, should be observed; and that accordingly, the First day of the Eleventh month, commonly called January, next, shall be reckoned and deemed, by friends, the First day of the First month of the year 1752, and

The	Eleventh	Month called	January	shall be reck- oned and styled the	First	Month of the next and every succeed- ing Year.
	Twelfth		February		Second	
	First		March		Third	
	Second		April		Fourth	
	Third		May		Fifth	
	Fourth		June		Sixth	
	Fifth		July		Seventh	
	Sixth		August		Eighth	
	Seventh		September		Ninth	
	Eighth		October		Tenth	
	Ninth		November		Eleventh	
	Tenth		December		Twelfth	

Secondly. And whereas for the more regular computation of time, the same act of parliament doth direct, that the natural day next immediately following the ‘second day of September’ in the year 1752, ‘shall be called, reckoned, and accounted to be the fourteenth day of September, omitting, for that time only, the eleven intermediate days of the common calendar;’—that friends should be found in the observance of this direction, and omit the said eleven nominal days accordingly.

And we think it may be useful and expedient, on the present occasion, to revive in your remembrance some of the motives which induced our ancient friends to forbear the appellations of the months and days, and to observe in their conversations and writings such names as were agreeable to scripture, and the practice of good men therein recorded.

The children of Israel, the people whom God chose out of all the families of the earth to place his name among, and to make himself known unto, were strictly commanded, not only to abstain from the

idolatrous practices of the nations, in the midst of whom they dwelt, but were enjoined to be circumspect in all things that the Lord commanded; and even, to make no mention of the name of other Gods, neither to let it be heard out of their mouth.¹ This injunction was not relative to any legal or typical rites, external ceremonies, or institutions of the law, peculiar to the Jewish nation, but was a perpetual command and standing ordinance, respecting the honour of the One Almighty Being, the same yesterday, to-day, and for ever; and as such ought to be regarded by us, and by all the generations of those who with the heart believe, as well as with the tongue confess, "that the Lord he is God," and that "there is none else beside Him;"² who hath declared, "I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images."³

Convinced of this great and everlasting truth, both by the testimony of the Holy Scripture, and the manifestation of that divine principle, which leads those who are faithful to its teachings, from all that would dishonour the name of God, either in word or deed, our ancient friends were conscientiously concerned to refrain from the use of those names of months and days, which had been ascribed by way of honour to the idols of the heathen, and in conformity to their false worships: this concern rested upon them, from a firm persuasion, that the glorious gospel day and time was come, wherein the Lord was fulfilling his covenant with Israel, viz. "I will take away the names of Baalim⁴ out of *his* mouth, and they shall no more be remembered by their name."⁵

And that you may the more clearly discern the importance of that Christian testimony borne by our predecessors in this case, we recommend what follows to your serious consideration: viz.

A brief account of the origin of the names of some months of the

¹ Exod. xxiii. 13.

² Deut. iv. xxxv.

³ Is. xlii. 8.

⁴ This word Baalim, being the plural number of Baal, signifying Lord, has relation to the names of divers idols of the heathen worshipped in several places.

⁵ Hos. ii. 17.

year, and of all the days of the week, now customarily and commonly used.

I. January was so called from Janus, an ancient king of Italy, whom heathenish superstition had deified, to whom a temple was built, and this month dedicated.

II. February was so called from Februa, a word denoting purgation by sacrifices; it being usual in this month for the priests of the heathen god Pan to offer sacrifices, and perform certain rites; conducing, as was supposed, to the cleansing or purgation of the people.

III. March was so denominated from Mars, feigned to be the god of war, whom Romulus, founder of the Roman empire, pretended to be his father.

IV. April is generally supposed to derive its name from the Greek appellation of Venus, an imaginary goddess worshipped by the Romans.

V. May is said to have been so called from Maia the mother of Mercury, another of their pretended ethnic deities, to whom in this month they paid their devotions.

VI. June is said to take its name from Juno, one of the supposed goddesses of the heathen.

VII. July, so called from Julius Cæsar, one of the Roman emperors, who gave his own name to this month, which before was called Quintilis, or the Fifth.

VIII. August, so named in honour of Augustus Cæsar, another of the Roman emperors. This month was before called Sextilis, or the Sixth.¹

The other four months, namely, September, October, November, and December, still retain their numerical Latin names; which, according to the late regulation of the calendar, will for the future be improperly applied. However, from the continued use of them hitherto, as well as from the practice of the Jews before the Babylonish captivity,² it seemeth highly probable, that the method of distinguishing the months by their numerical order only, was the most ancient, as it is the most plain, simple, and rational.

¹ Macrob. Saturn. lib. i. cap. 12.

² Vid. the Scriptures to the time of Ezra.

As the idolatrous Romans thus gave names to several of the months in honour of their pretended deities: so the like idolatry prevailing among our Saxon ancestors, induced them to call the days of the week by the name of the idol, which on that day they peculiarly worshipped. Hence

The First day of the week was by them called Sunday, from their customary adoration of the Sun upon that day.

The Second day of the week they called Monday, from their usual custom of worshipping the Moon on that day.

The Third day of the week they named Tuesday, in honour of one of their idols called Tuisco.

The Fourth day of the week was called Wednesday, from the appellation of Woden, another of their idols.

The Fifth day of the week was called Thursday, from the name of an idol called Thor, to whom they paid their devotions upon that day.

The Sixth day of the week was termed Friday, from the name of Friga, an imaginary goddess by them worshipped.

The Seventh day they stiled Saturday, as is supposed from Saturn, or Seater, by them then worshipped.¹

In the ages of popish superstition, not only the use of such heathenish names and customs was indulged, but also other unsound and unscriptural practices in religion were invented and introduced. For when the profession of the Christian religion became national, multitudes of the heathen priests, whose interest lay in the performance of rites, ceremonies, and sacrifices, embraced prevailing Christianity with selfish views; and laboured early, with too much success, to find employment for themselves, by imposing on the people a new set of ceremonies and sacrifices, bearing some resemblance to those, which in their former state of heathenism they had been accustomed to. From this corrupt source sprang the popish sacrifice of the mass, the celebration of which, at particular times, and on particular occasions, gave rise to the vulgar names of Michaelmas, Martinmas, Christmas, and the like.

¹ *Vid.* Verstegan, and Sheringham.

Seeing therefore that these appellations and names of days, months, and times, are of an idolatrous or superstitious original, contrary to the divine command, the practice of good and holy men in former ages, and repugnant to the Christian testimony borne by our faithful friends and predecessors in the truth, for the sake of which they patiently endured many revilings; let neither the reproach of singularity, nor the specious reasonings of such as would evade the cross of Christ, turn you aside from the simplicity of the gospel; nor discourage you from keeping to the language of truth, in denominating the months and days according to the plain and scriptural way of expression: thereby following the example of our worthy elders, and coming up in a noble and honourable testimony against these, and all other remains of idolatry and superstition.

From the Meeting of Sufferings in London,
the sixth day of the Seventh Month, 1751.

LIBERALITY AND BENEVOLENCE.

1
General ad-
vice.

It is desired that such among friends as are endowed with plenty of outward substance, be timely and tenderly advised to do good therewith, in their day and generation, especially with regard to the poor; that the tokens of your charity may be good precedents to generations to come. 1696. P. E.

2
Care as to the
security of
charitable be-
quests.

Let the rich remember the poor, and do good in their life-time; and, if they make any settlement for the use of the poor, take advice and counsel, that friends may not be deprived of their charity; but that it may be firm, and according to law. 1696.

3
Times of
scarcity and
sickness.

We find ourselves at this time engaged to request that friends in any part of this kingdom, or other places, where provisions and the necessaries of life are dear and scarce, or sickness doth remarkably afflict, would, in proportion to such scarcity and affliction, exert their charitable assistance to the poor; which is our Christian duty, as stewards of the many mercies wherewith the Lord has intrusted us. 1729. P. E.

4
Personal mo-
deration in
connexion
with charity,
recommended.

“Let your moderation be known unto all men.”¹ Warn those that are rich in this world, that they apply not the blessings of God to the indulging of their appetites in pleasure and vanity; but that they be ready to do good, and to communicate to the relief of those who are in necessity. The principal, if not only satisfaction, a man of a truly Christian disposition can have in affluence and the increase of the things of this world, must arise from the greater opportunities put into

¹ Phil. iv. 5.

his hands of doing good therewith. But, alas! it is a most melancholy reflection, that the very superfluities of the apparel of one person might sometimes be sufficient to clothe the nakedness of several fellow-creatures. 1741. P. E.

Personal moderation in connexion with charity, recommended.

And as it has pleased the Lord to favour many amongst us with the outward blessings of this life, in so plentiful a manner that we are placed in a capacity of doing much good, and of exercising offices of Christian love and charity, to the comfort and assistance of the poor and needy; we earnestly recommend to the practice of those whom God hath so favoured, the excellent advice given by the apostle: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy: that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."¹ 1750. P. E.

5
Advice to those in affluence.

We think it incumbent upon us in this time of severity, particularly to impress it upon our brethren to open their hearts and hands freely for the relief of the poor and needy of all denominations: those in affluence especially ought ever to bear in mind, that none are entrusted with riches that they may indulge themselves in pleasures, or for the gratification of luxury, ambition, or vain glory; but to do good and to communicate thereof, and thus to mitigate the afflictions of the distressed. 1757. P. E.

6

We fear that some of our youth are training in habits of expense in attire, furniture, and attendance, which are not only inconsistent with the simplicity of the gospel, but a constant call for much of that property, which would be better employed in feeding the hungry; and of that time, which might be occupied in visiting and cheering the

7
Expensive habits in youth unfavourable to charity.

¹ 1 Tim. vi. 17, 18, 19.

habitations of human misery. 'The trimming of the vain world,' said our worthy elder, William Penn, 'would clothe the naked one.' It is not however with such only that we plead, on behalf of the indigent. We wish those who are generally consistent in appearance and manners with our self-denying profession, to be clear that a due proportion of their time and substance is spent in the relief of distress. 1798. P. E.

8
Counsel at a
time of severe
pressure on
the poor.

In this season of almost unprecedented pressure on some of the poorer classes of our countrymen, we deem it particularly desirable, that our dear friends every where should not be backward in examining into their distresses; but liberal in contributing a due proportion of relief. Many are allowed to have temporal possessions sufficient to do this with comparative ease. Let these therefore remember that they are but stewards, and let them seek to be good and faithful stewards. And it is probable that others, not equally abounding in the good things of this life, may find that in using moderation in their own expenditure, they may have wherewith to supply the wants of others, and to make the heart of the poor man sing for joy. O the blessing of clothing the naked and feeding the hungry—who would not desire to be entitled to a share in it! 1812. P. E.

9
A disposition
to active be-
nevolence en-
couraged.

As it is the natural effect of obedience to the love of Christ revealed in the heart, to enlarge our love to others, the more we are brought under the influence of this principle, the more we shall be prepared to employ a portion of our time and of our substance, in promoting the temporal and spiritual welfare of mankind. We warmly desire that the moral and religious improvement of every class of our fellow-men, and the alleviation of their sufferings and distress may ever obtain that aid and sympathy, which, in the unlimited love of the Gospel of Christ, should be extended towards the whole human race. We therefore desire that a disposition for active benevolence may be cherished in every heart; each being concerned to know for himself, in what way consistently with his private and social duties, he may employ his talents

for the good of others, and steadily to persevere in what he may have rightly undertaken ; with a constant reference to the divine blessing :— not with a view to popularity or ostentation, but simply as acting the part of a wise and faithful servant who must give an account to his Lord at his coming. 1824.—1825. P. E.

There is a humility and sweetness, combined with a noble firmness of character arising from the expansive influence of Christian love, which ought to actuate all our endeavours for the good of others. Strive then, dear friends, that, in your benevolent exertions to promote the temporal, the moral, or the religious welfare of your fellow-men, your whole conduct may be marked by an unobtrusive, Christian temper; that, when associated with your friends and neighbours on these occasions, it may be manifest that your great concern is to live under the influence of that Wisdom which is from above ; which is pure, peaceable, gentle, and easy to be intreated, without partiality and without hypocrisy, full of mercy and full of good fruits. The pure exercise of Christian kindness brings with it its own reward : but to be pure, it must have its origin in the love of God, which produces love to man ; and the satisfaction is never so great, the efforts are never so steady, as when we continually bear in mind, that we are to commit all our exertions to the blessing of Him whose providential eye is over all, and who is continually caring for the workmanship of his holy hand. 1827. P. E.

10

The disposition of mind in which benevolence should be exercised.

The degraded and demoralized state of the poor, in many parts of the United Kingdom, and the great extent of crime, have at this time deeply affected us. We therefore intreat friends, in their respective situations in town or country, to search out the causes of these things. We apprehend that among these causes will be found those abridgements of the comfort of the labourer, which tend to a wretched and disreputable pauperism. We earnestly desire that friends may be exemplary in their attention to this important subject ; and that they may encourage their neighbours, and unite with them in their endeavours, to apply a remedy to these evils. And seeing it is sin which

11

Attention recommended to the condition of the poor.

separates the soul from God, and that ignorance and intemperance, vice and irreligion, so much prevail among the inhabitants of the British Isles, we are desirous that our members may allow their sympathies to be awakened for these our fellow-subjects. And may their religious concern extend to other parts of Christendom similarly circumstanced, with an earnest desire that, under the blessing of Providence, they may be made instrumental to effect a real improvement in the domestic, moral, and religious state of our fellow-men. 1833. P. E.

12

The benighted condition of the Heathen recommended to sympathy.

The deplorable condition of the Heathen, and the degraded circumstances under which they are living, have been felt at this time, as well as in former years, to be truly affecting. And although no way appears to open for our adopting any specific measure, in order to communicate to them the knowledge of the truths of the Gospel, we earnestly recommend their benighted condition to the frequent remembrance and Christian sympathy of all our members. There are various means of diffusing a knowledge of Christianity among them, which in no degree compromise our religious principles. The holy Scriptures abundantly testify how offensive in the Divine sight are the abominations of idolatry; and we desire that all may stand open to the intimations of the Heavenly Shepherd, and follow the leadings of his Spirit into such services as He may be pleased to appoint to them individually. We rejoice in the part which many of our members have taken in the general diffusion of the holy Scriptures, and in promoting a Christian education of the poor in this and in other countries; and we desire that these very important objects may receive the continued attention and support of Friends.

The true Christian will be enabled to discover the path of his duty.

We feel at this time a warm and affectionate solicitude that we may all strive, through the help of the Holy Spirit, to live up to that profession of the Christian religion, and to maintain those views of its simplicity, spirituality, and purity, which our society has uniformly thought it right to uphold. And, as living faith in the doctrines of the Gospel, and a practical observance of the precepts and example of our blessed Lord, regulate our affections and conduct, we shall be

enabled more correctly to perceive our individual places in the church. In the exercise of this faith and obedience, we shall become more weaned from the love of the world, and more filled with the love of God; and whether our lot be cast at home or abroad, in more civilized or in less enlightened countries, we shall be made instrumental in advancing that kingdom which is righteousness, and peace, and joy in the Holy Ghost.¹ 1833. P. E.

¹ Rom. xiv. 17.

LOVE AND UNITY.

1
General
Advice.

ADVISED, that friends be tender to the principle of God in all, and shun the occasion of vain disputes and janglings, both among themselves and others: for this many times is like a blustering wind, that hurts and bruises the tender buds of plants. 1676.

2
Humility and
condescension
recommended

Seeing our comfort as a people depends upon our care to maintain peace and fellowship amongst brethren, in all our services, we earnestly recommend an humble and condescending frame of spirit unto all; that with godly fear, wisdom, and meekness, we may be so ordered in all our respective services, that every high and rough thing may be laid low, that all occasions of striving may be prevented, and the peace of the church of Christ preserved and increased amongst us.

And to this purpose it is tenderly advised, that we diligently and carefully observe the comely and blessed gospel order, so long known and in practice amongst us, in the spirit of meekness and of a sound mind; which is the way to crush all differences in their infancy, and suppress the rise, as well as stop the progress, of every thing that is unseemly, and inconsistent with the testimony of the precious truth. 1699. P. E.

3
True Chris-
tian charity
the ground of
concord.

It is our earnest desire, that, above all, friends hold fervent charity in the body, that will keep the members together in a blessed concord and communion; which is esteemed by the apostle the more excellent way, excelling other gifts, which pass away: but charity (that is the love of God, from which our Christian and brotherly affection springs) shall endure for ever. This envieth not, vaunteth not, boasteth not itself, and seeketh not its own; but is patient, beareth all things, suf-

fereth all things, and watcheth not with an evil eye, no, nor thinketh ill, but is kind. In which blessed love, dear friends, hold your fellowship one with another, which was the character of the primitive Christians. 1705. P. E.

Among the gospel precepts, we find not any thing more strongly and frequently recommended by our Lord Jesus Christ and his apostles to the primitive believers, than that they should love one another; and as we are sensible, that nothing will more contribute to the peace and prosperity of the church, than due regard to this advice, so we earnestly desire that it may be the care and concern of all friends to dwell therein; and, in the unity of the Holy Spirit, to maintain love, concord, and peace, in and among all the churches of Christ. 1730. P. E.

4
The peace and prosperity of the church dependant upon the preservation of love.

It is our earnest desire that a spirit of love and humility may more and more diffuse itself among us, and influence the hearts of all, so that every one may come to seek peace, and pursue it; and that none be apt to take offence; but each, in his own particular, be more careful to rectify his own failings and imperfections, than curious in observing, censuring, and aggravating those of others. This will lead to the exercise of mutual forbearance and forgiveness one of another; by which the occasions of contention will be avoided, and the churches preserved in a state of peace and tranquillity. 1736. P. E.

5

By accounts received it appears, that in general love and concord are maintained, and that friends in divers places are under an earnest concern for the promotion of peace, and for suppressing and guarding against every occasion of strife and discord, tending to divide and scatter the flock of Christ. For strengthening this concern, and promoting this Christian disposition of love, wheresoever it appears, we remind you of the benefits thereof, expressed in Psalm cxxxiii. "Behold, how good and how pleasant it is for brethren to dwell together in unity! As the dew of Hermon, and as the dew that descended upon the moun-

6

tains of Zion; for there the Lord commanded the blessing, even life for evermore." Be ye also mindful of the saying of our blessed Lord himself: "By this shall all men know that ye are my disciples, if ye have love one to another."¹ 1752. P. E.

7
Christian humility the true ground of love.

Friends, seek peace and pursue it. Ye are called to love. O that the smallest germ of enmity might be eradicated from our inclosure! And verily there is a soil in which it cannot live, but naturally withers and dies. This soil is Christian humility: a state highly becoming and indispensable, for a being who depends continually on the favour of his Lord; a state in which of all others he can most acceptably approach his presence; and a state which naturally conducts frail man to love and compassion, for the companions of his frailty and poverty, yet his fellow-partakers of the offered riches of the gospel. 1805. P. E.

8
No degree of resentment can consist with Christian love.

Let love—pure, unconquerable love, reign in our hearts. We have often expatiated on this topic; but yet we must violate our feelings, if we suppress some further observations on it at this time. Friends, remember, that to be "made perfect in love," is a high state of Christian excellence, and not attainable but by the sacrifice of selfish passions. No degree of resentment can consist with this state. Some persons are apt to profess that they can forgive those whom they suppose to have injured them, when such are brought to know, and acknowledge their fault. But that is little else than a disguised pride, seeking for superiority. The love which Christ commanded to his church, goes further than that. "This is my commandment, that ye love one another, as I have loved you."² And how did the Lord love the world? Let the apostle answer: "God commendeth his love toward us, in that while we were yet sinners, Christ died for us."³ And, friends, mark and remember his gracious dying words, when, praying for his very persecutors, He said, "Father, forgive them, for they know

¹ John, xiii. 35.

² John, xv. 12.

³ Rom. v. 8.

not what they do.”¹ And shall we expect access for our feeble prayers, at the throne of grace, if we harbour any ill will to our fellow-travellers towards immortality? Let us hear again the Saviour of men: “And when ye stand praying, forgive, if ye have ought against any.” He doth not allow time for seeing the injuring person become submissive; but,—*Standing, forgive*: for, “If ye do not forgive, neither will your Father which is in heaven forgive your trespasses”² O, the excellence of Christian love and the temper of forgiveness! 1806. P. E.

Our concern for the preservation of brotherly love remains strong and unabated. When assembled in this meeting we have special cause to know the invigorating, uniting effects of it. Therefore were there no other inducement, we should still be disposed, from time to time, to renew our earnest and pressing exhortation, that it may abound and flourish amongst our dear brethren in religious profession. Enmity, even in a small degree, pollutes the mind, and renders it unfit to approach with acceptance that pure and holy Being, of whom the beloved disciple thus emphatically testifies, “God is love.”³ Do we not peculiarly lament the wide spread of distress, which the spirit of contention is, even now, occasioning to suffering humanity? This, though it differs in degree, springs from the same root as private ill will. Therefore a people abhorrent of war, if they are consistent, will watch against the smallest bud of enmity, as it is conceived, on any occasion, in the heart. And the man who, in the school of Christ, hath learned the useful lesson of self-denial, will often make a sacrifice of his own will and opinion, though he may esteem them to be right, rather than persist in them, at the expense of Christian fellowship. 1808. P. E.

9
Exhortation
to the main-
tenance of
brotherly
love.

Seeing therefore the infinite value of love, that indispensable qualification of a true disciple, we are desirous of pressing it on every individual, to examine impartially how far he feels it to flourish in his own mind, and to influence all his actions. And we believe that

10
Advice to in-
dividual self-
examination
as to the pre-
valence of
love.

¹ Luke, xxiii. 34.

² Mark, xi. 25, 26.

³ 1 John, iv. 8.

nothing will be so favourable to the preservation of this holy disposition as humility of heart, a temper in which we constantly see ourselves unworthy of the least of the Lord's mercies, and dependent only on his compassion for our final acceptance. Seeing also that no awakened mind can be without a view to a better and an enduring state, and that no one knows how soon he may be called to put off mutability; let us bear in perpetual recollection that, in the state to which we aspire, there is nothing but eternal love, joy, and adoration, in the presence of Him through whose love we were first awakened.

Friends encouraged to accept the office of peace-maker.

In contemplating this copious subject, we feel disposed afresh to encourage friends to be prompt in undertaking, and prudent in executing, the blessed office of peace-maker. And we believe the patient endeavours of faithful friends will be generally crowned with success, in proportion as their own minds are seeking to Jesus, for assistance in performing an office on which He has pronounced his blessing; and in endeavouring to lead the minds of any contending persons, to a sense of the absolute necessity for all true disciples to live in peace one with another, and to forgive one another, even as God for Christ's sake has forgiven them.¹ 1812. P. E.

11
Effects of true love and charity.

One of the blessed effects of aspiring after holiness of life, is an increase of true love. This Christian virtue so expands and gladdens the heart, that its possessor having known its value, will be on the watch against any thing that may tend to disturb it: he will strive to yield to heavenly love, when causes of irritation present themselves. Even when he deems himself injured, he will be the more prepared to display the beauty of condescension, and, for the preservation of love and harmony, to relinquish his own right, and to refrain from insisting on his own views. He will be so guarded in his conversation as not to take pleasure in discoursing on the errors of his neighbour. Instead of thus contributing to kindle the flame of dissension and variance, he will be vigilant in his attempts to extinguish the sparks, by the power of persuasion and love. 1821. P. E.

¹ Eph. iv. 32.

Love and charity towards others are essential features in the religious character. They excite in us a deep interest in the spiritual welfare of our friends; they prompt us to sympathize with them in their troubles, and, in real kindness, to offer a word of encouragement, and to extend a hand of help. When they are the habitual clothing of the mind, they check the first inclination to speak to the disadvantage of another. These Christian virtues are compatible with a firm adherence to our own religious principles, and with a steadfast care to observe that line of conduct which it may be right for us to pursue. They enlarge the heart towards the whole human race; they lead us to rejoice in the extension of pure, vital Christianity, whatever may be the denomination amongst men, by which the disciples, engaged in its diffusion, are designated. 1822. P. E.

12

Dear friends, "be kindly affectioned one to another with brotherly love; in honour preferring one another."¹ May we labour after an increase of that fellowship and sympathy in which we can bear one another's burdens; and in which, if one member of the church suffer, the others can suffer with it, and if one be honoured, the others can rejoice with it. May it be the prayer of us all, that the charity which hopeth, believeth, and endureth all things, may increase and abound amongst us. Bear one with the other in meekness and love, amidst the infirmities of flesh and spirit. "Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility;"² and may we every one so hold out to the end, that when the chief Shepherd shall appear, we may each receive a crown of glory that fadeth not away.³ 1833. P. E.

13
Mutual love
and forbear-
ance recom-
mended.

Now, dear friends, let us observe, that love, Christian love, is the parent of every virtue: it restrains our immoderate gratification of personal indulgence; it expands our hearts to every class of society, and to every modification of the human species; it makes us prompt to lend a

14
Conclusion.

¹ Rom. xii. 10.

² 1 Pet. v. 5.

³ 1 Pet. v. 4.

hand of help to such as may stray from the path of safety ; it leads to universal benevolence : and as it is the origin of every good work, so through the grace of our Lord and Saviour Jesus Christ, it will be the reward of a life passed in his service, in its native region, the realm of unmixed love, with Him for ever. Amen. 1812. P. E.

MARRIAGE.

WE earnestly advise and exhort all young and unmarried friends, that they do not make any procedure one with another upon the account of marriage, without first applying to their parents or guardians for their consent and agreement therein. And we also advise, that, in the first place, all young persons concerned, seriously wait upon the Lord for counsel and clearness in this weighty concern, before they make any procedure with any, in order to marriage; that they may not be led by any forward or uncertain affections in this great concern; to their own hurt, the grief of their friends, and the dishonour of truth. 1690. P. E.—1801.—1833.

1
Counsel on
the subject of
marriage.

It is further advised, that parents and guardians wait upon and seek the Lord for their children in proposals of marriage, before they give any encouragement thereunto; and that after they have suffered them to engage one another in affection, they do not consent to their breaking off upon any worldly account. 1707. P. E.

2

Parents are tenderly advised not to make it their first or chief care to obtain for their children large portions or settlements of marriage; but rather to be careful that their children be joined in marriage with persons of religious inclinations, suitable dispositions and temper, sobriety in manners, and diligence in business, (which are things essentially necessary to a comfortable life in a married state); and carefully to guard against all mixed marriages, and unequal yoking of their children. 1722. P. E.

3

As parents have a natural right to approve of, and consent to, the

4

Counsel on
the subject of
marriage.

marriage of their children, so this meeting doth earnestly desire that friends' children would consult and advise with their parents and guardians, in that great and weighty point so essential to their happiness and comfort, before they let out their minds, or entangle their affections: the too frequent examples that have happened to the contrary, have caused lamentation in honest parents, and great affliction to themselves. 1723. P. E.

5

And we do exhort friends, that in the great concern of marriage, whereon much of the comfort and happiness of life depend, they be mindful to proceed in the fear of the Lord, and have an eye to Him for counsel and instruction in their choice; the neglect of which has been the ruin of many. 1734. P. E.

6

This meeting strongly recommends friends to avoid and to discountenance very early proceedings in regard to marriage after the death of husband or wife; esteeming such conduct as tending to the dishonour and reproach of our Christian profession. 1691.—1833.

7

Friends are advised against running into excessive, sumptuous, and costly entertainments at marriage dinners; a great part of the cost of which would be better employed in relieving the necessities of the poor. 1718. W. E.

Rules for proceeding in relation to Marriage.

When the parties are members of the same monthly meeting.

8

Rules for pro-
ceeding in
marriage.

I. The parties intending to join in marriage, are first to declare their intention at the monthly meeting whereof they are members, in terms of the following import, viz. the man, *that he intends to take D. E. to be his wife, if the Lord permit*: the woman, *that she intends to take A. B. to be her husband, if the Lord permit*.

II. These declarations are to be made first before the women's meeting where such are held, and then before the men's meeting. Rules for proceeding in marriage.

III. If parents or guardians be present, they are to declare their consent, if absent, a certificate or certificates are to be produced, signifying, *that it is with their consent the parties proceed to accomplish their intended marriage*; which certificates are to be signed by the parents or guardians, and attested by two competent witnesses.

IV. If there appear no sufficient objection, the said meetings are to appoint two men and two women friends to inquire into the clearness of the parties from any other marriage engagements. Those appointed by the men's monthly meeting are also to see if there be issue by a former marriage or marriages, that the children's rights are legally secured; and to take care that public notice of such intended marriage be given at the close of a first-day morning meeting to which the parties respectively belong: this is to be done as early as convenient after the appointment, and in the following form: *Friends, there is an intention of marriage between A. B. of N. and D. E. of P.: if any person have any thing to object let timely notice be given.*

V. The friends appointed are to make report at a subsequent monthly meeting of the day and place of the publication of the intended marriage, and on the other subjects of their appointment: the particulars of this report are to be recorded. If no sufficient obstruction appear in the monthly meeting, liberty is then to be granted to the parties to solemnize the marriage; and the women's monthly meeting is to be informed of this conclusion.

When the parties are members of different monthly meetings.

VI. If the parties be of different monthly meetings, the man is first to declare his intention to the men's monthly meeting to which he belongs, and there to produce certificates of his parents' or guardians' consent to his proceedings therein; also of the woman's consent, and of that of her parents or guardians; each signed by the respective party or parties, and attested by two competent witnesses. If there appear

Rules for proceeding in marriage.

no sufficient objection, two men friends are to be appointed who are to proceed as directed in rule IV. If no sufficient obstruction arise, they are to prepare and produce to the monthly meeting a certificate thereof, which, if approved, is to be issued by the meeting, and forwarded to the monthly meeting to which the woman belongs. The man is not to be required in this case to produce to the monthly meeting of which the woman is a member, certificates of the consent of his parents or guardians to his proceedings in marriage.

It is however agreed that after the man has, with the necessary consent of the parties concerned, declared his intention of marriage to the monthly meeting of which he is a member, a notification of his having so done, in the following form, may be signed by the clerk of the meeting on his behalf: viz.

To *Monthly Meeting of Friends.*

Dear Friends,

We hereby inform you, that A. B., a member of this meeting, has communicated to us on the day of the month, 18 , his intention of marriage with D. E., a member of your monthly meeting, accompanied by the needful certificates of the consent of all parties concerned. An appointment is made agreeably to the direction of the yearly meeting, and if no obstruction arise, a certificate is to be issued in due course.

Signed on behalf of monthly meeting, held this day of month, 18 .

S. T. Clerk.

With this notification he may proceed to the monthly meeting to which the woman belongs, where they are to propose their intention of marriage to the women's and men's meetings, who are to receive and act upon the said proposal of marriage as regards the woman, as already prescribed. A certificate of clearness on behalf of the man from the monthly meeting of which he is a member, must however be produced to that to which the woman belongs, before liberty for solemnizing the marriage is granted; which certificate is to be in the following form:—

To Monthly Meeting of Friends.
Dear Friends,

Rules for proceeding in marriage.

A. B., a member of this meeting, has communicated to us his intention of marriage with D. E. a member of your monthly meeting. We hereby certify on his behalf, that due attention has been paid to the rules of the yearly meeting which are to be observed by us on such occasions; and no objection arising, we leave him at liberty for further proceedings in regard to his intended marriage, and requesting to be informed by you in usual course, when the same is accomplished,

We remain, with love, your friends.

Signed in and on behalf of _____ monthly
meeting, held at _____ this _____ day of _____
month, 18 ____.

S. T. Clerk.

NOTE.—The use of printed forms is not to be introduced on any occasion.

VII. Monthly meetings are to make a suitable appointment of friends, to take the needful care that good order be observed on the day of marriage, and that the certificates and the registers¹ of the marriage be properly filled up, and duly signed and witnessed; who are to make a report to the next monthly meeting.

VIII. Marriages are to be solemnized at the usual week-day meeting, or at a meeting appointed at some seasonable hour in the forenoon on some other convenient week-day (previous notice in the latter case having been given); and at the meeting-house to which the woman belongs, unless leave be obtained of the woman's monthly meeting to solemnize the marriage in some other meeting-house, with the consent of the friends of such other meeting.

IX. After the meeting has been held a seasonable time, the parties are to stand up, and, taking each other by the hand, to declare in an audible and solemn manner to the following effect: the man first, viz. *Friends, I take this my friend D. E. to be my wife, promising,*

¹See Registers, No. 1.

Rules for proceeding in marriage.

through divine assistance, to be unto her a loving and faithful husband, until it shall please the Lord by death to separate us; and then the woman in like manner, Friends, I take this my friend A. B. to be my husband, promising, through divine assistance, to be unto him a loving and faithful wife, until it shall please the Lord by death to separate us.

X. A certificate (with a five shilling stamp affixed) in the following form of words, is to be audibly read at the close of the meeting by some proper person, the express names and description of the parties being first inserted: they are then to sign the same; the man first; the woman with her maiden or widow name; the relations next; and such others present at the solemnity as think proper. 1754.—1790.—1801.—1833.

The form of the Certificate.

A. B. of [grocer], Son of D. B. of in
the of , yeoman, and E. his wife,
and D. E. daughter of M. E. of in the of
, [draper,] and M. his wife, having declared their
intention of taking each other in marriage before the monthly meeting
of Friends, commonly called Quakers, of in the of
, the proceedings of the said A. B. and D. E. after due
inquiry and deliberate consideration thereof, were allowed by the said
meeting, they appearing clear of all others, and having consent of
parents [or guardians, as the case may be]. Now these are to
certify, that for the accomplishing of their said marriage, this
day of the month, in the year one thousand eight
hundred and , they, the said A. B. and D. E. appeared at
a public assembly of the aforesaid people, in their meeting-house in
[or at, as the case may be] ; and he the said
A. B. taking the said D. E. by the hand, declared as followeth:

And the said D. E. did then and there, in the said assembly, declare as followeth :

Rules for proceeding in marriage.

And the said A. B. and D. E. as a further confirmation thereof, and in testimony thereunto, did then and there to these presents set their hands.

A. B.

D. E.

We, being present at the above said marriage, have also subscribed our names as witnesses thereunto, the day and year above written.

If the man be a member of a different monthly meeting from that to which the woman belongs, when report is made to the monthly meeting of which the latter was a member, that the said marriage has been solemnized, a notification in the following form is to be sent to the monthly meeting to which the man belongs; and the said meeting on receiving such notification, is desired in every case to enter on its minutes a copy thereof.

9

Form of Notification.

The Monthly Meeting of _____ is hereby informed, that the Marriage between A. B. and C. D. was solemnized in Friends' Meeting-House at _____ in the County of _____ the _____ day _____ month, 18 .

Signed in and on behalf of _____ Monthly Meeting held at _____ the _____ of _____ month, 18 . } *E. F. Clerk.*

On Marriages contrary to our Rules.

It is our living sense and judgment, that not only those marriages of near kindred, expressly forbidden under the law, ought not to be

10

Marriage of near kindred

and of first
cousins.

practised under the gospel; but that we in our day ought not to take first cousins in marriage, being brought to that spiritual dispensation which gives dominion over the affections, and leads to those marriages which are more natural, and of better report. And though some, through weakness, have been drawn into such marriages (which being done must not be broken,) yet let not their practice be a precedent or example to any others amongst us for the time to come. 1675.

11
Violation of
contract of
marriage.

And further, that such friends as have with serious advice, due deliberation, and free and mutual consent, absolutely agreed, espoused, or contracted upon the account of marriage, shall not be allowed, or owned amongst us, in any unfaithfulness or injustice one to another, to break or violate any such contract or engagement: which is to the reproach of truth, or injury one of another. And where any such injury, breach, or violation of such solemn contract is known or complained of, or enmity or strife occasioned thereby, we advise and counsel that a few faithful friends, both men and women, in their respective meetings, to which the parties belong, be appointed to inquire into the cause thereof, and to report to a succeeding monthly meeting the result of their inquiry, that it may use its discretion as to the due exercise of the discipline in the case.

On consent of
parents, &c.

And, further, we advise and exhort that no engagements made without honest endeavours to obtain, or due regard first had to, the counsel and consent of parents, relations, and friends, be countenanced; that so all foolish and unbridled affections, and all ensnaring and selfish ends, be not so much as found among us on any hand. 1675.—1833.

12
Marriages of
first cousins.

This meeting, on receiving a minute relating to marriage of persons near of kin, having taken into consideration the yearly meeting minute of 1675, made against such marriages, and particularly of first cousins, do declare it to be our sense and judgment, that no monthly meeting should pass first cousins in order for marriage; and this meeting earnestly desires all friends, whenever they know or hear of any first cousins designing or intending to marry, that they immediately advise them against it. 1747.—1801.

The modifying or rescinding of the rules which disallow the marriage of first cousins amongst us, has been at this time deliberately considered, and this meeting does not deem it right to make any alteration in the said rules. 1833.

13

In order to put a stop to an undue liberty in contracting marriages with such as are not of our society, it is advised, that all parents and guardians of children do take especial care, as much as in them lies, to prevent their children from running into such marriages; and that the friends of each particular meeting, as also of the monthly meeting to which such persons belong, do, in the wisdom and power of truth, use their endeavours to put a stop to the said evil, by admonishing such as may attempt to marry as aforesaid; but if they refuse to take counsel, or go on to marry as aforesaid, that then such persons be dealt with according to the good order of truth, and judgment fixed upon all who take such an undue liberty. 1719. P. E.—1833.

14

On contract-
ing marriage
with those
not members
of our society.

And it is the sense and judgment of this meeting, that when any marry by the priest, or in any other manner contrary to the established rules of the society, they shall be dealt with in the spirit of Christian love and tenderness, agreeably to our known discipline; and that if after the commission of such offence, access cannot be had to them for the right exercise of the discipline, on account of their absence from the United Kingdom, they shall not be relieved in the manner of poor friends until they be restored into unity with the monthly meeting to which they belong. 1744.—1783.—1833.

15

Marriages by
the priest.

This meeting having deliberately considered the great exercise brought upon our society, by divers in profession with us, who, contrary to our known principles, and the wholesome discipline established among us, are joined in marriage by the priest with persons either of our own or other persuasions, doth earnestly advise, that all friends use their utmost endeavours to prevent such marriages, when the parties' inclinations may come to their knowledge. 1768.

16

17
Parents or
guardians
consenting to
marriages
contrary to
our rules.

This meeting being sorrowfully affected under the consideration of divers in our society entering into marriage with such as are not in membership with us; or being married, in a manner contrary to our established rules, with such as are in profession with us; to prevent which, many minutes directing dealing with such offenders have from time to time been made; but the said minutes not appearing to extend to parents and guardians, that may be encouraging such marriages; it is therefore the direction of this meeting, when that appears to be the case, that such parents or guardians, so offending, be dealt with in a spirit of Christian love and meekness; and unless satisfaction be given to the monthly meeting in which such circumstances may fall out, that a testimony may go forth against them. 1752.—1833.

18
Clandestine
proceedings.

We also recommend the good order of friends relating to marriage, that it be carefully preserved and duly maintained in the first and earliest proceedings leading thereunto, as well as the orderly solemnization thereof; and if any persons, contrary to the repeated advice and established order of friends, shall, under any pretence whatsoever, presume to take one another in any meeting for worship, without the consent of the monthly meeting to which they belong, such proceeding being of a clandestine nature, tending to make void the just care of friends in that case, we advise that the monthly meeting do not fail to testify against the practice, as well as against the persons concerned therein. 1730. P. E.

19
Regulation in
the case of a
woman who
marries con-
trary to our
rules.

This meeting is of the judgment, that when a woman marries a member of another monthly meeting, in a manner contrary to our rules, she should be dealt with by, or on behalf of, the monthly meeting to which she belonged before marriage. 1796.

20
Elders and
overseers as
well as pa-
rents to guard
against mar-

This meeting having solidly considered the great inconsistency, and pernicious effects, of marriages by the priest with persons not of our society, as being a violation of our testimony against a hireling ministry, which we, as a people, have always believed it our duty to

testify against: seeing also, that disorder in families is thereby occasioned, generally rendering a married state (which under the divine blessing, and within the limit of truth, is helpful towards a religious growth) a state of confusion and perplexity, and laying waste that united religious care, which ought to accompany the minds of parents for the education of their offspring in the principles of true religion. Under the sorrowful consideration of these and other unhappy effects of such undue proceedings, and the great difficulty of reclaiming such offenders, when thus united to persons of different religious principles; we earnestly advise all parents, and others who have youth committed to their care, to be very watchful against their forming such connexions; and when they, or overseers and elders, perceive any in danger thereof, that they timely advise and deal with them, to prevent their being thus entangled.

riages by the priest.

And as we have great cause to believe, that remissness in dealing, and weakness in some monthly meetings in accepting superficial and insincere acknowledgments, have had a great tendency to promote such marriages, we earnestly advise, that monthly meetings be very careful not to accept acknowledgments without full satisfaction of the sincere repentance of such transgressors, manifested by a conduct circumspect and consistent with our religious profession. 1783.

The acceptance of superficial acknowledgments advised against.

This meeting is of the judgment, that as compliance with the laws of the land in cases wherein conscience is not violated, is an acknowledged principle of friends, the society cannot, consistently with this principle, allow, in our meetings, the passing of marriages which are not authorized by the law on this subject, and which are included in the degrees of consanguinity or affinity prohibited thereby. And this meeting is further of the judgment, that, according to our rules, clandestine proceedings cannot be regarded by us, as constituting a proper, sufficient, and valid marriage. 1811.

21

Marriages prohibited by law and clandestine proceedings.

This meeting is of the judgment, with respect to cases in which monthly meetings have been diligent in their care, over such as have

22

Monthly meetings to

use their discretion in regard to visits after marriage contrary to our rules.

appeared inclined to marry in a manner contrary to the rules of our society, and in which they believe no further extension of labour is required on their part, that they shall be at liberty to proceed to disownment ; after having ascertained that the marriage is accomplished, and informed the party in all such cases, where it can conveniently be done, of the intention of the meeting. 1819.

23
General
advice.

Marriage being a divine ordinance, and a solemn engagement for term of life, is of great importance to our peace and well-being in this world, and may prove of no small consequence respecting our state in that which is to come ; yet it is often too inconsiderately entered into, upon motives inconsistent with the evident intention of that unerring Wisdom by which it was primarily ordained ; which was for the mutual assistance and comfort of both sexes, that they might be meet-helps to each other, both in spirituals and temporals, and that their endeavours might be united for the pious and proper education of their children, in the nurture and admonition of the Lord, and for suitably qualifying them to discharge their duty in the various allotments in the world.

Marriage implies union and concurrence, as well in spiritual as temporal concerns. Whilst the parties differ in religion, they stand disunited in the main point ; even that which should increase and confirm their mutual happiness, and render them meet-helps and blessings to each other.

To prevent falling into these disagreeable and disorderly engagements, it is requisite to beware of the paths that lead to them—the sordid interests, and ensnaring friendships of the world, the contaminating pleasures and idle pastimes of earthly minds ; also the various solicitations and incentives to festivity and dissipation ; likewise especially to avoid too frequent and too familiar converse with those from whom may arise a danger of entanglement, by their alluring the passions, and drawing the affections after them.

For want of due watchfulness, and obedience to the convictions of divine grace in their consciences, many amongst us, as well as others,

have wounded their own souls, distressed their friends, injured their families, and done great disservice to the church, by these unequal connexions; which have proved an inlet to much degeneracy, and mournfully affected the minds of those who labour under a living concern for the good of all, and the prosperity of Truth upon earth. 1777. P. E.

General
advice.

MASTERS, MISTRESSES, SERVANTS, AND APPRENTICES.

1
General
advice.

ADVISED, that servants professing the truth behave themselves in due subjection, humility, and plainness, as becomes their profession and places: and likewise, that masters and mistresses behave themselves toward their servants, according to the apostle's direction. Eph. vi. 5, 6, 9. Col. iv. 1. 1 Tim. vi. 1, 2. Titus ii. 9, 10. 1 Pet. ii. 18, 19, 20. 1703. P. E.

2
Servants to be
encouraged to
attend meet-
ings.

A religious care is recommended toward our servants, that all appearance of pride, idleness, and vain conversation in them may be discouraged; and that they may be exhorted to attend First-day and week-day meetings, and have a sense of God's love upon their spirits, and therein partake of the sweetness of truth; and in the discharge of their duty to God, and to their masters and mistresses, know peace in themselves. 1718. W. E.

3
Advice to
masters and
mistresses re-
specting those
under their
care.

We earnestly intreat, that it may be the constant care of all masters and mistresses properly to teach, restrain, and example those whom Providence hath placed under them, for their help, direction, and preservation, and for whom an account must be rendered; bringing them up in the fear of the Lord, and in that sobriety, moderation, and plainness of speech, apparel, and deportment, which become a people professing to be followers of our Lord Jesus Christ, the perfect pattern of humility and self-denial. 1760. P. E.

4
A trust in
riches leads to

The situation of the offspring, and of the servants, of those who neglect the due attendance of our religious meetings, is greatly to be

lamented; as is that even of some who, though frequently seen at them, do not, by their conduct, seem to believe that it is required of them to allow their dependents also to attend; but are leaving these still to pursue the world for them at home. For if any have, in a greater or a less degree, made gold their hope, or have said to the fine gold, "Thou art my confidence," it will be found that, in proportion, they will be slack in bringing their families to our accustomed opportunities for public worship. 1797. P. E.

indifference
as to the at-
tendance of
meetings.

We request those who have the privilege of ability to employ servants, whether professing with us or not, to sympathize with them in their labours, to delight to render them happy, and to seek for that disposition that can lead them along as fellow-travellers in the road to the city of God. Various are the means by which this may be attempted. The principal one certainly is, the keeping of the mind attentive to the discoveries of Truth; and as, we doubt not, a perusal of the Scriptures is the frequent employ of many families, we desire that the servants may be made partakers of the benefits resulting from the practice, and from occasional opportunities of retirement in spirit. 1805. P. E.—1833.

5
Sympathy
with servants
in their la-
bours:

their attend-
ance at the
family read-
ing of the
Scriptures re-
commended.

This meeting has been impressed with the importance of the exercise of a due care towards young persons who are taken as apprentices by friends. It may be thought that an additional responsibility attaches to the taking of members of our society in that station, or as shopmen or servants; but this meeting trusts that if, from a sincere desire to protect such individuals, friends were willing to give a preference to our own members, a real satisfaction would arise from it; and we further desire that those who fill the station of masters, may endeavour to discharge the important duties which devolve upon them, in a moral and religious care of those who are employed in their service.

6
Advice to
friends to
prefer taking
into their em-
ploy members
of our own so-
ciety:

We are comforted in the persuasion that the care and instruction which many in early life have received in our public schools have been a blessing to them, and we are anxious that both masters and

to manifest
an interest in
the welfare of
young per-

sons within
their meet-
ings :

other friends in the meetings in which these and other young persons reside, may watch over them for good, and be willing in various ways to show an affectionate interest in their comfort and welfare. A few kind expressions arising from a solicitude for their moral and spiritual good, offered in love as opportunities occur, may have more effect than is at the time apprehended. 1828.

7
and to pro-
mote the at-
tendance of
servants, &c.
at public wor-
ship.

This meeting recommends friends who have the charge of servants and apprentices, to extend kind attention and care towards them, and to make such domestic arrangements as may enable them to attend public worship duly and punctually, and to promote their employing the portions of the First-day of the week not so occupied, in a manner becoming the professors of the Christian name. 1833.

MEETING FOR SUFFERINGS.

AGREED, that certain friends of this city be nominated to keep a constant meeting about sufferings four times in a year, with the day and time of each meeting here fixed and settled. That at least one friend of each county be appointed by the quarterly meeting thereof, to be in readiness to repair to any of the said meetings at this city, at such times as their urgent occasions or sufferings shall require. 1675.

1
Meeting for
sufferings es-
tablished.

It is agreed to be sufficient, that the meeting for sufferings be held in course on the first Sixth-day in each month; subject nevertheless, on any emergency, to the call of any five of the members thereof. 1794.—1798.

2
Time of
meeting.

N. B. It appears by the records of the meeting for sufferings, that the mode of meeting every week was practised in the year 1676; and continued until the year 1794.

The meeting for sufferings, (so called from the nature of its original object,) is a standing committee of this meeting, and is entrusted with a general care of whatever may arise during the intervals of this meeting, affecting our religious society, and requiring immediate attention; particularly of such matters as may occasion an application to the legislature for the relief of the society in regard to its Christian testimonies. 1833.

3
Character and
duties.

Agreed, that the meeting for sufferings do consist of correspondents nominated by the several quarterly meetings and approved by this meeting, and of those appointed by meetings in foreign parts corresponding with this meeting, and of foreign correspondents appointed by this meeting; and likewise of men friends in the stations of ap-

4
Constitution.

proved ministers and appointed elders. No quarterly meeting is to have more than four correspondents in London, and no friend is to be appointed for more than four places. 1702.—1717.—1770.—1833.

5
Qualifications
of members.

It is agreed that the following minute be read previously to the calling over of the correspondent-book in this meeting.

This meeting having considered the nature and importance of the affairs transacted by the meeting for sufferings, and the continued necessity there is that they should be managed by grave and weighty friends, such as are themselves men of clean hands, and adorning the doctrine they profess, in their lives and conversation; it is the earnest desire of this meeting, that friends be particularly careful in their choice of such as are to act as correspondents, either in the city or the counties; informing themselves, as much as may be, of the qualifications of those who are intended for such services; and that such only may be nominated as are faithful in the several branches of our Christian testimony against tithes, bearing arms, and oaths, and are also exemplary in their conduct and conversation amongst men, and coming up in that plainness of speech, behaviour, and apparel, which highly becomes those in an especial manner, who are concerned in managing the affairs of the church. 1747.—1759.

6
Choice of
London cor-
respondents.

The elders and overseers of the several monthly meetings in the quarterly meeting of London and Middlesex, are directed to take particular notice of those friends in their respective meetings, whose conduct and conversation appear to be agreeable to the description given in the last preceding minute, respecting the choice of correspondents.

And those elders and overseers are to meet together annually, at a convenient time before the yearly meeting, and make a list of such friends' names, as shall be by them approved for this service; and leave the said list with the clerk of the meeting for sufferings, for the information of friends in the country. Nevertheless, it is not hereby intended to restrain them from choosing any member of that meeting, provided he is not already a correspondent for more than three places. 1772.—1833.

Agreed, that the quarterly meetings be directed expressly to give instructions to their representatives who attend this meeting, what correspondents they shall nominate in the city, in the room of any friends deceased or removed; or else expressly leave them to their liberty of choice. 1725.

7
Quarterly meetings to instruct their representatives as to a choice of correspondents.

The meeting for sufferings, on the removal of any of its members, by death or otherwise, from the office of correspondent, is to give notice to the quarterly meeting by which such correspondent was appointed, in order that the quarterly meeting may be prepared to propose a successor at the ensuing yearly meeting; and it is agreed that the meeting for sufferings is, at its discretion, to report to this meeting the names of such correspondents in London, as do not attend it six times in the year, in order to their being discharged by this meeting, unless sufficient reason be rendered for their absence. 1725.—1737.—1801.—1833.

8
Quarterly meetings to be informed of the removal of their London correspondents.

Regulation respecting attendance.

This meeting desires that friends in the several counties will be diligent in acquainting the meeting for sufferings with any applications that are likely to be made to parliament, in cases that may affect friends; such as enclosing lands, building or repairing steeple-houses, or other local occasions, which may be known in the country much sooner, than to the meeting for sufferings: for want of which intelligence, opportunities may be lost for soliciting relief, that by timely application might have been obtained. 1765.

9
Friends in the country to report applications to Parliament.

On considering the case of persons residing in foreign parts, who may appear to be under conviction, and may apply to be received into membership, it is agreed, that the meeting for sufferings may receive and judge of such applications, and admit such persons into membership; after which, the said meeting may be at liberty, if occasion should arise, to empower any monthly meeting to perform any act of discipline that may become necessary towards such persons: and it is further agreed, that the meeting for sufferings report all such admissions to the succeeding yearly meeting. 1793.

10
Case of persons under conviction residing in foreign parts.

11
Provision re-
specting mi-
nisters travel-
ling in foreign
parts:

This meeting is of the judgment that the yearly meeting of ministers and elders, or the morning meeting, when it sees right to liberate a friend to travel in the work of the ministry in foreign parts, out of the acknowledged limits of any monthly meeting, should inform the meeting for sufferings of such conclusion. The last mentioned meeting is desired to extend such Christian care as it may deem necessary, in aiding friends thus liberated in the prosecution of their concern, and also from time to time during the said engagement, particularly as it relates to their being suitably accompanied. And it is further left to the said meeting to exercise its discretion in regard to the companions of such travelling friends; care being taken that, when convenient, a minute of the approbation of the monthly meeting of which any such companion is a member, has been obtained.

applicable
also to minis-
ters from
America or
elsewhere.

In the case of any friend liberated to travel on similar service from America or elsewhere, the foregoing provision is also to apply, after such friend shall have laid his concern before our yearly meeting of ministers and elders, when it can conveniently be done, or otherwise before the morning meeting, which meeting is to inform the meeting for sufferings of the circumstance. 1827.—1833.

MEETINGS FOR DISCIPLINE.

It is our judgment and testimony, that the rise and practice, setting up and establishment of men's and women's meetings, in the church of Christ in this our generation, is according to the mind and counsel of God, and done in the ordering and leading of his eternal Spirit; and that it is the duty of all friends and brethren in the power of God, in all parts, to be diligent therein, and to encourage and further each other in that blessed work; and particularly that friends and brethren in their respective counties encourage their faithful and grave women in the settlement of the said meetings. Advised, that the church's testimonies and judgments against disorderly and scandalous walkers, as also the repentance and condemnation of the parties restored, be recorded in the respective monthly meetings, for the clearing of truth, friends, and our holy profession. And it is also our advice in the love of God, that after any friend's repentance and restoration, he abiding faithful in the truth that condemns the evil, none among you so remember his transgression, as to cast it at him, or upbraid him with it; for that is not according to the mercies of God. 1675.

1
On the
ground and
objects of our
meetings for
discipline.

Let all your affairs be managed in your meetings, in the peaceable wisdom and spirit of our Lord Jesus Christ; not striving, but bearing one with and for another; that the power of Christ may rest upon you, and rule in all your assemblies. 1696. P. E.

2
On the right
conducting of
the discipline.

Keep all your meetings, as well those for good order, charity, and Christian discipline, as those set apart entirely for the worship of God, in his love, and in the name, power, and peaceable spirit of his dear Son Jesus Christ, which is the alone true authority of all our meetings;

3

DISCIPLINE.

On the right
conducting of
the discipline.

for without Him we can do nothing: and in his blessed power, stand fast in righteous judgment over all unruly and disorderly spirits, that would break in upon the good order and discipline settled among us; as well as over all those that seek to lay waste the testimony of truth, and cause the offence of the cross to cease. 1700. P. E.

- 4 Our monthly and quarterly meetings being set up by the power and in the wisdom of God, which is the authority of those meetings, all friends are tenderly desired and advised, carefully to keep to, and in, that authority; and therein manage all the business and affairs of the said meetings, in discharge of their duty to God and his church; and not expect or depend upon this meeting for particular direction from time to time, how they shall proceed in the management of the concerns of those meetings, relating to truth's testimony and service; but wait for, and depend upon, the power and wisdom of God for counsel and direction in such matters and cases as may come before them; which will be to the great ease of this meeting, and dispatch of the proper concerns thereof. And let the man's part, and natural wisdom and attainments, be subject to the power and spirit of God, which will truly edify the body in love, righteousness, and peace.

It is recommended unto faithful friends and elders especially, to watch over the flock of Christ in their respective places; that they faithfully and diligently walk up to the testimony of the blessed truth, to which the Lord hath gathered us in this latter age of the world; that so where any are found short, weak, or faulty, they may be admonished and sought in the spirit of love, which is the spirit of the gospel—that divine charity, wherein mercy is not only mixed with judgment, but may appear over all our works; that it may be seen by all, that church-love abounds before church-censure comes, and that a gospel-spirit is the spring and motive to all our performances, as well in discipline as worship. 1703. P. E.

- 5 So will all be done in a holy awe, reverence, and humility, and none will intrude themselves into things too high for them, nor exalt them-

selves above their proper growths and stations in the church, whether they be elder or younger; but self (that great mountain which stands so much in opposition to the cross of Christ, and his love and peace in the church) will be abased, and the Lord alone exalted among his people. 1706. P. E.

DISCIPLINE.

On the right
conducting of
the discipline.

Recommended, that friends concerned in meetings for discipline, do labour to know their own spirits subjected by the Spirit of Truth; that thereby being baptized into one body, they may be truly one, in the foundation of their love and unity; and that therein they may all labour to find a nearness to each other in spirit: this being the true way to a thorough reconciliation, wherever there is, or hath been, any difference of apprehension. Hereby friends will be preserved in that sweetness of spirit, that is, and will be, the bond of true peace throughout the churches of Christ. 1717. P. E.

6

Advised, that nothing be done through strife and contention, or vain glory, murmuring or disputing; but in the spirit of meekness, love, and humility carry yourselves towards one another: and ye younger brethren, endeavour to know your places, as living members of one body, and preserve a due regard to your elders in Christ Jesus. 1718. P. E.

7

Advised to a cementing in a very close and brotherly fellowship one with another in the divine Spirit; and therein to watch against all occasion of discord, or breach of unity, in any quarterly, monthly, or particular meeting; to the end Sion may continue a quiet habitation, the glory and presence of God rest and remain on her, and the spirit and doctrine of the gospel be lived in and maintained. And we also recommend, that such friends as are concerned in the affairs of the church, in quarterly, monthly, or particular meetings, be careful to act therein in the wisdom of God; whereby they will be exemplary to the young: and as such young persons are found to be qualified with a real sense of truth upon their spirits, and subjection thereunto, and thereby made capable to come up to a service in their respective meet-

8

DISCIPLINE.

On the right
conducting of
the discipline.

- ings, friends are desired to encourage and bring them forward therein; whereby they may be helpful to the ancients, and brought up in a life of righteousness, to walk and act to the praise of God's holy name; and, standing in their lot, may supply the place of the elders in such meetings, through the same spirit, when they are gone. 1722. P. E.
- 9 Advised, that friends, in meetings for discipline, watch over their own spirits; that no indecent warmth get in, whereby the understanding may be hurried, and hindered from a regular judgment on the affairs before the meeting. 1724. P. E.
- 10 As the promotion of piety and charity is the end and intent of our meetings for the discipline of the church, a weighty concern rests upon us, that friends be careful diligently to attend those meetings; and, when there, to act in the wisdom given them of God, with a real and living sense of truth upon their spirits; that so the affairs of the church may be carried on in brotherly love: and in that sweet, calm, and Christian disposition of mind, which tends to the mutual comfort and edification one of another, and of the church in general. 1733. P. E.
- 11 We earnestly exhort all friends and brethren, that, under a living concern of spirit for the honour of God and welfare of his people, they diligently watch over one another for good: and where any weakness or unfaithfulness, touching any branch of our Christian testimony, appears in any making profession with us, let such be timely and tenderly advised, and in the wisdom of truth stirred up to do their duty. 1734. P. E.
- 12 It is earnestly recommended, as a means very conducive to the preservation of friends a people of one heart and one way, for the good of themselves and their children after them, that the discipline of the church, in the several meetings instituted for that purpose, be kept up and managed in a spirit of love and wisdom. Let all things in those meetings be done with charity; let the love of God, in an especial

manner, rule in your hearts; and therein, though sometimes different sentiments may arise, yet will every member have the same thing in view, viz. the glory of God, and the good of his church and people; and will, in this singleness of heart, best promote the great end and services of those meetings. We advise therefore, that nothing be done through strife and contention, or from any private views, or by the influence of numbers; but in lowliness of mind, let each esteem another better than himself. 1735. P. E.

DISCIPLINE.

On the right
conducting of
the discipline.

We tenderly exhort, that in all your meetings for the discipline of the church, you wait in humility to have your own spirits brought into a holy subjection to the spirit of Christ; that thereby you may be duly qualified for the work and service conducive to the building up of his church; in which work all who are engaged, should be men of upright hearts, and clean hands, rightly prepared for the service they undertake. 1748. P. E.

13

The want of a due concern to deal with such as walk inconsistently with our holy profession, and are unfaithful in respect to our Christian testimony, being but too obvious, an early and diligent care over such is earnestly recommended; and we do desire, that all who have at heart the honour of God, and prosperity of truth, would be stirred up to discharge this necessary part of Christian duty in their respective stations. Timely caution may often prevent unhappy effects; and a brotherly care over such as are in danger of receiving hurt, may be rewarded with the secret satisfaction of being made instrumental in their preservation.

14

Greatly would the Christian discipline established amongst us (if thus exerted in divine wisdom and zeal) contribute to prevent the growing evils, and hurtful liberties of various kinds, which appear in too many places, to the dishonour of God, the grief of good men, and the reproach of our holy profession.

But if individuals neglect their duty, grow cool in their love to God, and lose that hunger after divine virtue and inward support, to live to

DISCIPLINE.

On the right
conducting of
the discipline.

his praise and their own comfort, which is the certain effect of his visitation, wherever it is embraced; how can a proper concern for the good of others, and for the prosperity of truth, have due place in their minds; or be properly exerted by those who are not enough engaged to feel after the increase of its blessed effects for themselves?

As this neglect of steadily applying and waiting for heavenly virtue and ability to discharge the duties required of us, is the source of loss and decay to individuals, with respect to a growth in religion; so the same unhappy effects are communicated to the body, and, where this is the case, evidently discover themselves in a disregard to discipline, and the want of a proper concern for the good order of the church.

Let all therefore be excited to labour, in a spirit of fervent charity, with such as may be in danger of falling into things injurious to their peace, and tending to the dishonour of our Christian profession; so that in thus exercising a tender care and watchfulness over one another, for mutual edification, we may approve ourselves faithful, just, and true, in the sight of God; and examples of temperance, patience, purity, and holiness before men; to the praise of the Most High, the comfort of his people, and our own eternal happiness.
1750. W. E.

- 15 In all your meetings for the discipline of the church, let all be done in a meek, calm, and peaceable spirit, in which the force and power of love may effectually operate upon those who shall perceive that your care and regard for their good and preservation in the truth, is founded upon so excellent a principle. May this peaceable wisdom and spirit of Christ ever preside in all your assemblies, that therein all your affairs may be conducted to his glory; who is worthy for ever and ever. 1752. W. E.

- 16 In order to unite us the more nearly one to another, as members of the same body, and to strengthen our hands to promote the general cause of truth, it is recommended to friends to stand open to the leadings of the love of God through Jesus Christ our Lord;

and when they feel drawings in their minds, to sit with any of their neighbouring monthly or quarterly meetings, that they attend thereto; and that such monthly or quarterly meetings as are visited, receive such as they know to be well approved at home, in the love of God, and not look upon them as intruders: so shall mutual help be given and received amongst us, and we truly be a people led by one and the same spirit. 1759. W. E.

DISCIPLINE.



On the right
conducting of
the discipline.

Let a necessary inquiry be raised in the minds of all members of the church, who have had any part of the Lord's work upon them, how they have acquitted themselves therein, and discharged themselves in the sight of God; forasmuch as a day comes on apace, in which an account of our stewardship will be required at our hands. The discipline of the society, in some places at a low ebb, would again be revived and strengthened, if this awful sense of rendering an account of our trust, and the importance of being clear from the blood of all men, were enough impressed upon all minds. And, dear friends, as it is the Lord's work, let it be done as in his sight. Let all answers to this meeting's, and other queries, be plain and explicit. Let a due sense of the state of the church prevail on your minds, rather than an unwillingness to appear deficient among your brethren. May a suitable engagement of mind prevail on all the active members of the church, to acquit themselves with faithfulness, that they may at last receive the crown of righteousness, which will never fade away. 1760. W. E.

17

A concern hath been spread amongst us, that the management of our Christian discipline be not committed to hands unclean; particularly that such should not be active therein, who allow, or connive at, undue liberties in their own children or families. "If a man," said the apostle, "know not how to rule his own house, how shall he take care of the church of God?" And we particularly desire that those, who from their experience and stations, ought to lead such to greater circumspection, do not encourage their remissness, by putting them improperly forward into service. 1795. W. E.

18

DISCIPLINE.

19
On the right
conducting of
the discipline.

We earnestly recommend to meetings, to allow sufficient time for transacting the important business which may come before them, and to avoid unnecessary adjournments to distant times and places; but when the business cannot be properly accomplished at one sitting, that the adjournments may be held on the same or next succeeding day. 1787.—1801.

20 This meeting is impressed with a sense of the important duties which devolve upon quarterly and monthly meetings, and under this impression feels that small meetings for worship, and small preparative meetings, ought peculiarly to claim their attention. We desire that quarterly or monthly meetings may, from time to time, consider whether these meetings are held in such a manner, under such regulations, and at such times, as are best adapted to answer the end designed; and whether there may not be a propriety in appointing suitable committees occasionally to visit them. 1815.—1821.—1822.

21 This meeting has been afresh impressed with the benefits resulting from our Christian discipline, that salutary provision for the exercise of gospel love and care, and for the purpose of reclaiming and restoring those who may be overtaken with a fault. We believe that it had its origin in Divine authority; that it was founded on love one towards another; and that it has been a great blessing to our society. We therefore affectionately recommend, that where any are deficient, they should, in tenderness and love, be invited to assemble with their brethren in meetings held on these occasions. If it be the concern of all when thus met, to seek to have their minds settled in that state, in which they are most fit to perceive the gentle intimations and restraints of the Spirit of Truth, these meetings will often prove times of great instruction, of close self-examination, and of a renewal of strength; they would then tend to unite us still more strongly one unto another in the bond of Christian love; and they would be a means of increasing our esteem for those salutary restraints which our religious testimonies require. Some who may have far to travel to attend such meetings, whilst careful not to neglect their outward

affairs, would do well, on the recurrence of these occasions, to consider whether it would not be for their good thus to be separated from the cares of this life; and to breathe, in tender aspirations, for strength to rise above them; and these would, we believe, often be permitted to feel, that such acts of dedication are followed by a peaceful reward. 1819.—1820.

DISCIPLINE.
On the right
conducting of
the discipline.

This meeting, notwithstanding the advice which has been issued of later years, believes it right again to express an earnest desire, that our meetings for discipline may be held in the power and authority of Truth. We recommend, that in making appointments in such meetings, care be taken to judge of the respective qualifications of those who are employed in the service of the church, and not to introduce friends to matters which may be beyond their religious strength.

22

As one means of preserving a quiet, settled frame of mind, we exhort friends to consider whether it may not be injurious to leave the meeting-house, or to enter into conversation, when about to attend a meeting for discipline, after having previously been at a meeting for worship; and we desire that this care may prevail, with regard to conversation, both before entering, and on leaving, all our religious meetings.

The meeting for divine worship, previous to a meeting for discipline, affords an opportunity for retirement in spirit before the Lord; a state in which we are best qualified to enter upon the concerns of the church: and if friends endeavour to settle down in this collected state of mind, and to maintain the watch as the business proceeds, we believe they will often be sensible of the prevalence of Christian love, be assisted to keep their own wills in due subjection, and manifest to others, that they have no desire that their sentiments may be adopted, rather than the solid judgment of the meeting. 1821.

The true nature and spirit of Christian discipline are thus instructively unfolded by the Apostle Paul: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the

23

DISCIPLINE.

On the right
conducting of
the discipline.

spirit of meekness; considering thyself lest thou also be tempted.”¹

From this passage we may learn, that the first object of our discipline ought to be, to restore offenders; and that it should ever be conducted in the spirit of humility, meekness, and love.

While it is our steadfast endeavour, in the government of the Church, to maintain our integrity in the truth, a due sense of our own frailty will discourage all harsh judgment of our brethren; and the love of Christ, who came to seek and to save that which is lost, will lead his servants into earnest and patient endeavours to gather again those who are gone astray. Nor ought this Christian care to cease when disownment has taken place. It is the earnest desire of this meeting, that such individuals may not be overlooked in any part of the society; but that they may be the objects of the tender and watchful care of friends, in order to their restoration. 1833.

24

We have been much impressed with the value and importance of our Christian discipline: we believe that our forefathers in the Truth were graciously favoured with Divine aid in its establishment, and that it is in accordance with the simple principles of church government developed in the New Testament. While it enjoins upon us to be subject one to another in love, it neither encroaches on true Christian liberty, nor in any degree releases us from that individual dependence on the great Head of the church, and that obedience to his commandments, without which we can have no claim to be regarded as members of the body of Christ. We highly esteem this institution as a means of preservation to us and to our children, and most earnestly do we desire that it may ever be administered by men of clean hands, in the spirit of meekness, and in the fear of God. And we affectionately recommend those who are advancing to manhood, justly to appreciate the care which our discipline extends over them; to consider it a privilege to be subject to it, and, as occasions may arise, to contribute to uphold it. And whilst we fervently desire that the number of faithful

¹ Gal. vi. 1.

labourers in word and doctrine may be increased, we wish to remind our dear friends, that the discipline of the church affords a wide sphere of usefulness to all who are concerned for the prosperity of the cause of Truth; and little as, in some cases, our dear brethren and sisters may see of the fruit of their labours, we would at this time press it upon them not to relax in a pious watchful care over the flock. 1833. P. E.

DISCIPLINE.

Forasmuch as a godly care is growing among friends in many places, that all things which are unsavoury and hurtful may be removed, so that all who profess the precious truth with us, may come up together in the good order of the gospel; for the furthering thereof, and encouraging thereto, it is recommended that weighty and sensible friends, of unblamable conversation, be chosen in the wisdom of God to visit the families of friends in his love; and they are desired to advise and admonish, in the peaceable spirit of truth, as occasion may offer. 1708. P. E.

25

Appointments recommended to visit and advise friends in their families.

This meeting being under a weighty concern and exercise, on observing that the many wholesome advices, recommended from year to year, are in too many places either neglected, or not enough practised; particularly those against tithes, church-rates so called, and priests' maintenance; also about keeping up to justice in dealing, plainness of habit and speech, and several other branches of our Christian testimony; we therefore again recommend to friends in their several monthly meetings, to take especial care to appoint proper, prudent, and judicious friends, to visit their brethren in their families, pursuant to former advices; and that such friends labour faithfully in a spirit of love, and in the meekness of wisdom, to convince the judgments of their respective members, of the necessity of their coming up with their brethren in practice, agreeable to our Christian principle; that so the several branches of the testimony, which truth hath given our ancients and us to bear, may be maintained inviolate. 1733.

26

DISCIPLINE.

27

We are concerned again to recommend to monthly meetings, the appointment of solid and judicious friends to visit the families of their brethren in Christian love, and therein to inform, admonish, and advise, as occasion may be; and we beseech you, brethren, let the tender advice of such as shall undertake so brotherly an office, meet with a kind and open reception, that in the mutual giving and receiving of wholesome counsel and advice, you may co-operate to the help and furtherance of each other's faith, and the reviving of our ancient Christian testimony. 1752. P. E.

28

A weighty concern being livingly impressed on our minds in this meeting, that good service may arise from visiting the families of our brethren, by rightly concerned friends, we are engaged to recommend to the sensible members of the body, and to monthly and quarterly meetings, to feel deeply after the pointings of truth; and that as this divine principle opens their way, they may promote this useful service in their respective meetings, by appointing suitable friends, of either or both sexes, who are desired to proceed therein in the love of the gospel, and under the tendering influence thereof; which we have good cause to hope may thus be attended with beneficial effects to the visited; and with solid satisfaction, and additional experience in the work of truth, to those who may be engaged therein. 1773.

YEARLY MEETING.

For better managing, ordering, and regulating the public affairs of friends, relating to truth, and the service thereof, it is agreed that a general meeting be held in London annually. 1672.

1
Yearly meeting established.

The good and blessed intent and end of this and all our assemblies, is, with the Lord's assistance, for his honour: in the promoting and maintaining of our Christian society and religion, in life and practice, in all the parts and branches thereof. 1695. P. E.

2
Its object.

It is the fervent desire of this meeting, that the business and concerns thereof be solidly, in the fear of God, managed and carried on, without contention or striving, and with as few words, and in as pertinent expressions to the matter in hand, as may be, for expediting the affairs thereof without loss of time, or any ways disordering the meeting; but one at a time speaking, and standing up, that all things may be done decently, and in good order. 1710.

3
On the conducting of its business.

The intent and design of our annual assemblies, in their first constitution, was for a great and weighty oversight and Christian care of the affairs of the churches pertaining to our holy profession and Christian communion; that good order, true love, unity, and concord may be faithfully followed and maintained among all of us, as a peculiar people, called and chosen out of the world, and the errors and corruptions thereof; knowing also, that sincere love and union in general will be a great cause of truth's prosperity among ourselves, and of the prevalency thereof over the world, and the spirit of it: all which seriously considered, we sincerely desire and humbly hope, that God will be graciously pleased more and more to put into the hearts of friends and

4
The maintenance of true love and concord of essential importance.

YEARLY
MEETING.

brethren, to be zealously concerned that universal love, true union, peace, and concord be followed and maintained in all the churches of Christ; and, on the contrary, all enmity, divisions, discord, and strife, watched against and shut out, that the power and peace of our God may prevail and rule in all hearts. 1718. P. E.

5
Constitution.

It is concluded that this meeting consist of representatives from every quarterly meeting in Great Britain, and from the yearly meeting in Ireland; likewise of acknowledged ministers and appointed elders, and of the correspondents. Each quarterly meeting is to depute not more than eight, nor less than four representatives, where they can conveniently be found; but the quarterly meetings of Lancashire, London and Middlesex, and Yorkshire, in consideration of their numbers, are each allowed to send twelve. 1728.—1730.—1782.—1801.—1833.

6
Who to be
deputed as re-
presentatives:

Quarterly meetings are desired to be careful annually to depute such friends to attend the service of this meeting, whose lives and conversation become our Christian profession, and who manifest their love to the cause of Truth by a diligent attendance of their meetings for worship and discipline at home, and by a faithful support of our various testimonies. 1714. P. E.—1733. P. E.—1743. W. E.—1833.

7
notice to be
given of their
names:

This meeting directs, that the names of the representatives to this meeting, and also to the yearly meeting of ministers and elders, be entered under the answers to the respective queries, previously to the signatures of the clerks of the several quarterly meetings. And also, that the representatives do deliver in their names in writing, and for what meetings, to the clerk of the meeting for sufferings in London, previously to the sitting of this meeting, that they may be entered in the yearly meeting book: in order to save time, and that the names may be entered more correctly. The names of the representatives are likewise to be indorsed on the answers to the queries; and a reference is to be added to any minute or testimony which may be sent from the quarterly meeting. 1753.—1790.—1833.

and of mi-
nutes, &c.
from quarter-
ly meetings.

It is agreed that the following be the arrangement for the holding of this meeting, and other meetings immediately connected therewith:—

YEARLY
MEETING.

The yearly meeting of ministers and elders to begin on the day after the third first day in the fifth month, at ten o'clock in the forenoon, and to proceed the remainder of that day, and third day morning with its business.

8

Times of holding the yearly meeting and other meetings connected therewith.

The adjourned general meeting for Ackworth school, to be held on third day afternoon at five.

The yearly meeting at large to sit down on fourth day morning at ten. Meetings for worship to be held on sixth day morning at ten, and on fourth day morning in the week following at the same hour. 1798.—1833.

Advised, that no representatives withdraw, or go out of town, before the meeting end, without leave first requested and granted; that the service of the meeting may not be neglected. 1709.

9

Representatives not to be absent without leave.

It is agreed that the representatives shall meet at the close of the first sitting of this meeting in each year, and shall, when so met, nominate a clerk and two assistants for the current year, from amongst the members of this meeting; except that they shall be at liberty to nominate the former clerk. The said nomination is to be reported to the next sitting of this meeting previously to any other business: and the former clerk is not to consider himself discharged until another be chosen. 1807.—1822.—1833.

10

Clerk and assistants.

Agreed, that two or three friends be appointed to revise the minutes of each day's transactions, and to correct any slight inaccuracies that may be observed; and if any alterations or corrections in things of moment appear necessary, to propose the same to the meeting at its next sitting, previously to any other business; in order that the minutes may be entered with due accuracy, and in a manner clearly to be comprehended. 1762.

11

Friends to be appointed to revise the minutes.

YEARLY
MEETING.

12
Committee
to audit
accounts.

A committee is to be annually appointed to audit the accounts of this meeting, which committee is to consist of one representative from each quarterly meeting, by which means all the quarterly meetings may have an opportunity of being informed how the money collected for the general service of the society is expended. 1752.—1833.

13
Letters to be
first perused
by two or
three friends.

All letters directed to this meeting, except from such meetings as regularly correspond therewith, are to be first perused by two or three friends to be appointed, who are to consider and report whether the same be proper to be read in this meeting or not. 1736.

14
Propositions
to be sent in
writing.

This meeting desires, that all propositions from any quarterly or yearly meeting to this meeting, be delivered in writing, and signed by order of such meeting. 1735.

QUARTERLY MEETINGS.

All minutes and written epistles from the yearly meeting are to be entered by the quarterly meetings in fair books, and the printed epistles properly kept, that all friends of their counties may have recourse to them, as occasion shall require: and quarterly meetings are desired to take care, that the same attention be had in their several monthly meetings. 1727.—1801.

1
Documents from the yearly meeting to be entered or preserved.

When a quarterly meeting hath come to a judgment respecting any difference, relative to any monthly meeting belonging to it, and notified the same in writing to such monthly meeting, the said monthly meeting ought to submit to the judgment of the quarterly meeting; but if such monthly meeting shall not be satisfied therewith, then the monthly meeting may appeal to the yearly meeting against the judgment and determination of the quarterly meeting.

2
Monthly meetings may appeal against the judgment of quarterly meetings.

And if a monthly meeting shall refuse to take the advice, and submit to the judgment, of the quarterly meeting, and notwithstanding will not appeal against the determination of the said meeting to the yearly meeting, in such case the quarterly meeting shall be at liberty, either to dissolve such monthly meeting, or bring the affair before the next or succeeding yearly meeting.

Case in which a quarterly meeting may dissolve a monthly meeting:

And in case a quarterly meeting shall dissolve a monthly meeting, the dissolved monthly meeting, or any part thereof in the name of the said meeting, shall be at liberty to appeal to the next or succeeding yearly meeting against such dissolution; but if the dissolved monthly meeting, or a part thereof in its behalf, shall not appeal to the yearly meeting, the quarterly meeting shall join the members of the said late monthly meeting to such other monthly meetings as it may think

but subject to a right of appeal on the part of the monthly meetings concerned.

QUARTERLY
MEETINGS.

most convenient; and until such junction, shall take care that no inconvenience doth ensue to the members of such dissolved meeting, respecting any branch of our discipline.

And if any of the monthly meetings, to which the quarterly meeting shall join the whole or a part of the late monthly meeting, do think themselves aggrieved, they shall be at liberty to appeal against the quarterly meeting to the yearly meeting; and until such appeal is heard and determined, the friends added by the quarterly meeting to them, shall be deemed their members. 1743.

3
General or
other periodical
meetings.

It is agreed that where general or other periodical meetings are established in the place of quarterly meetings, directions respecting the latter are applicable to the former, so far as circumstances will admit. 1801.—1833.

4
Monthly
meetings to
receive the
especial no-
tice of quar-
terly meet-
ings in the
summer.

This meeting is of the judgment that due attention on the part of quarterly meetings to inspect and to assist their respective monthly meetings, when deficiencies are known to exist, is highly conducive to the maintenance of our Christian discipline. The several quarterly meetings of men and women friends are therefore desired, without omitting the necessary care at the time the answers are brought in, to employ also the Summer quarterly meeting in further attention to the state of their several monthly meetings, as laid open in the answers to the queries sent forward to this meeting. 1801.

5

In the consideration of that care which it is the duty of quarterly meetings to extend towards their monthly meetings, this meeting is engaged to recommend that at the Midsummer quarterly meeting, when the query expressly addressed to such meetings is brought under notice, the state of their respective monthly meetings should claim their solid consideration, more especially with a view to the extending of the necessary help to those monthly meetings which may be in a weak or reduced condition, and may stand in need of assistance; and if any quarterly meetings find that they require the

help of this meeting, they are encouraged to represent the same in brotherly openness. 1827.

QUARTERLY
MEETINGS.

This meeting having considered the case of ministers who have to apply to their quarterly meetings for concurrence in their concerns to travel in religious service, concludes that the said meetings are at liberty to enter upon the consideration of such concerns in a joint quarterly meeting of men and women friends, if they should think it desirable to pursue such a course. 1830.

6

Concerns of ministers may be laid before the joint quarterly meeting of men and women friends.

The several quarterly meetings are to transmit annually in the Spring to the meeting for sufferings, information of any meetings which have been settled, discontinued, or united in the course of the year, in order that such information may be duly communicated to this meeting. 1833.

7

Changes in meetings to be reported annually.

It is the judgment of this meeting when any quarterly meeting thinks it right to give permission to a monthly meeting to be held less frequently than once in the month, or judges it expedient that men and women friends should sit together as a monthly meeting for discipline, that the same be reported to this meeting for its approbation, before either measure be carried into effect. 1833.

8

Two cases of alteration requiring the yearly meeting's previous approbation.

MONTHLY MEETINGS.

1
Division of
monthly
meetings.

Agreed, that no monthly meeting shall be allowed to divide itself into two separate monthly meetings, without the consent or concurrence of the quarterly meeting. 1715.

2
Union of
monthly
meetings.

Wheresoever it appears that any monthly meetings, through the smallness of the number of friends attending them, are not sufficiently qualified for carrying on the discipline of the church, we wish that such small meetings might join some other neighbouring monthly meetings; that by such union they might be assisted and strengthened. 1752. W. E.

3
Establish-
ment or dis-
continuance
of meetings
for worship,
and prepara-
tive meetings.

It is the judgment of this meeting, when any monthly meeting thinks it right to establish any new meeting for worship or any preparative meeting, or to discontinue, either wholly, or in part, any such meeting already settled, that the same be reported to the quarterly meeting for its approbation, before it be carried into effect. 1822.

4
The care of
small meet-
ings for wor-
ship recom-
mended.

This meeting being of the judgment that it would be an acceptable and useful service, if friends were occasionally to attend the smaller meetings for worship, held on first days, and on other days of the week, in the districts in which they reside, recommends the subject to the attention of quarterly and monthly meetings. Such an intercourse would enable friends to enter more closely into the peculiar circumstances of their brethren; and would, we believe, tend to strengthen the precious bond of Christian fellowship. 1826.

It is the judgment of this meeting that our meeting-houses be not lent for the purposes of worship to those who make use of modes and forms, from which we are religiously restrained. On this account, it is the further judgment of this meeting that the meeting-houses of other societies should be very cautiously applied for, or accepted; and it is recommended that on such occasions, when unavoidable, friends do endeavour, in meekness and wisdom, to inform such as are free to offer their meeting-houses, of the reasons by which we are restrained from reciprocally granting our own. As the considerations which apply to meeting-houses in use do not altogether attach to those that are disused, this meeting leaves the subject of their appropriation to the discretion of monthly meetings. 1799.—1833.

MONTHLY
MEETINGS.

5

On lending
meeting-
houses.

We earnestly desire the increase of true gospel labourers amongst us, for the edification of our own body, and the spreading of the truth as it is in Jesus. At the same time, let us remember the apostolic advice, "Lay hands suddenly on no man;"¹ for we have cause to believe that injudicious encouragement hath tended to promote an unsound ministry in some places. It is therefore recommended, that the ministers and elders, in the several monthly meetings, would tenderly advise those who come forth in public testimony, to wait patiently under a deep consideration of their state of infancy and childhood: and when their fruits afford sufficient evidence of their qualifications for so important a service, that such young ministers be reported to their monthly meetings; which, upon solid and deliberate consideration, may, as in the wisdom of truth shall seem meet, recommend them to the meetings of ministers and elders, in order to their becoming members of those meetings. 1773. W. E.—1833.

6

Acknowledg-
ment of mi-
nisters.

This meeting recommends to ministers and elders, when they may deem it proper to submit to the monthly meetings to which they belong, the propriety of acknowledging a friend as a minister, that previously to doing so they should apply to, and have the advice of, the

7

¹ 1 Tim. v. 22.

MONTHLY
MEETINGS.

quarterly meeting of ministers and elders of which they form a part. No record of such cases is to be made in any meeting of ministers and elders. 1830.

8

This meeting recommends, when a proposition for acknowledging a minister is about to be made to a monthly meeting, as pointed out by the two last preceding rules, or if the case originate in the meeting itself, that the same be brought forward in the men's monthly meeting, previously to its entering upon any other business. The men's meeting on receiving it, is either then, or at a more suitable time, to proceed, in conjunction with the members of the women's monthly meeting, to the consideration and conclusion of the case. 1810.—1822.—1833.

9

Concerns of
ministers to
travel on re-
ligious ser-
vice:

It is the judgment of this meeting, when either men or women friends have a concern to travel in the work of the ministry, and have occasion to apply to their monthly meeting for a written testimonial of its concurrence, that they communicate their views to men and women friends collectively assembled, on notice being given at the close of the preceding meeting for worship, for the women friends to remain until the men's meeting is regularly constituted; when, on the concern of the individual being communicated, it is to be made the subject of joint deliberation and conclusion; after which, if the concern be united with, a certificate or other written testimonial of concurrence, is to be prepared, and signed in the men's and women's meetings separately. Nevertheless the friends thus collectively assembled are at liberty to postpone the decision, or refer the subject to a committee for consideration, whenever they may apprehend such delay or reference desirable; and any committee so appointed, is to make report at another joint conference, previously to the ordering or granting of a certificate. 1811.—1816.—1822.

10

Ireland:

Ministers under a concern to visit the meetings of friends in the nation of Ireland, should have the concurrence of, and certificates from, not only the monthly, but also the quarterly meeting to which they belong, when it can be had with conveniency. 1763.

This meeting is of the judgment, that ministering friends who have a concern to travel in Scotland, or on the islands adjacent to that nation, with a view of holding meetings among those of other religious societies, should have the concurrence and unity of their quarterly meetings, in addition to that of their monthly meetings, when the same can be had with convenience; apprehending that such procedure will be of considerable advantage to friends under an exercise of so important a nature. Nevertheless, it is not meant, that this rule shall apply to friends travelling in the work of the ministry, whose concern is chiefly to the members of our own society. 1812.

MONTHLY
MEETINGS.

11
in Scotland.

This meeting recommends, when monthly meetings liberate friends to travel in the work of the ministry, and the places at which their labours are likely to commence are at a considerable distance from their respective residences, as may particularly occur in the case of visits to Ireland and Scotland, that such meetings provide for the discharge of the necessary travelling expenses of such friends, and of a guide where needful, until they enter upon their service, in like manner as if the distance were less; and that similar expenses of any friends so travelling and returning home from a place considerably remote, be defrayed by any monthly meeting in Great Britain in the compass of which their service may terminate.

12
Expenses on
these occa-
sions.

If in any of the cases which may come within the preceding recommendation, neither the monthly meeting, nor the quarterly meeting of which it forms a part, should be in a situation suitably to bear the expenses so incurred, it is agreed that the latter shall be at liberty to apply to the meeting for sufferings; which meeting may, in its discretion, reimburse the whole or any part thereof out of the national stock. 1827.

If any person appearing as a minister, shall give cause of uneasiness or dissatisfaction to friends, in doctrine, behaviour, or conversation, the person so offending is to be dealt with privately in a gospel spirit and manner. If this shall not take effect, then let complaint be made

13
Dissatisfac-
tion with
ministers.

MONTHLY
MEETINGS.

of such person to the monthly meeting to which he or she may belong ; in order that proceeding thereon may be had accordingly, and the affair settled with all possible expedition. 1723.

14
Readmission
into member-
ship does not
reinstate as a
minister.

If any one who has been a public minister, shall be guilty of such practices as may justly deserve public censure, and shall be publicly censured and disowned, and afterwards, upon tokens of repentance, be again admitted into membership ; such readmission is not to be considered as reinstating him or her as a public minister. 1737.
W. E.

15
Testimonies
concerning
deceased
friends.

When monthly meetings judge it proper to draw up testimonies respecting the religious lives and services of deceased ministers, they are desired to exercise due care therein ; but to include, as far as may be expedient, the remarkable dying-sayings of such friends, and to mention the age, place of abode, time of decease, and place of burial, also how long they had been ministers : and it is desired that these testimonies or accounts may be drawn up with sufficient regard to conciseness, and be revised and recorded by the quarterly meetings, previously to their being sent to this meeting.

Where no particular account concerning a deceased minister is judged necessary, information is nevertheless to be transmitted to this meeting, of the name, age, place of abode, time of decease, and place of burial of such friend, and it is also to be noted, how long he or she had been a minister. 1710.—1713.—1740.—1743.—1791.—1801.

16 On considering the subject of admitting testimonies concerning deceased friends, other than ministers, it is concluded best to make no alteration of the former practice of this meeting : nevertheless any friend who may have in possession any instructive communications from friends near the close of life, is encouraged to send up the same to the clerk of the meeting for sufferings in London, to be laid before that meeting for its disposal. 1795.—1833.

Monthly meetings are desired to appoint some serious, discreet, and judicious friends, who are not ministers, tenderly to encourage and help young ministers, and advise others, as they in the wisdom of God see occasion; and where there are meetings of ministering friends, the friends so appointed are to be admitted as members of such meetings of ministers, and to act therein for the good purposes aforesaid. 1727.

MONTHLY
MEETINGS.17
Appointment
of elders.

In the appointment of elders, age or wealth is not to be an inducement in the choice; but let such be appointed as fear God, and love his truth in sincerity, who, being sound in Christian doctrine, and of clean hands, may comfort the feeble-minded and reprove the unruly, with proper weight. 1761.—1833.

18

In order to assist in a suitable choice, when an appointment of elders appears to a monthly meeting to be desirable, application is to be made to the quarterly meeting for the assistance of a few friends; and the quarterly meeting of women friends is to have the opportunity of appointing some of its number. Monthly meetings are to appoint a few judicious men and women friends, prior to this application, who, with those appointed by the quarterly meeting, are to form a committee for judging of the gifts and qualifications of such as may be then proposed for this important station. Their report is to be presented to the monthly meeting for its consideration. Such friends as may be thus nominated, if approved by the monthly meeting, are to be appointed to the station of elder. Information thereof is to be conveyed to the meeting of ministers and elders; as from the period of their appointment they become members of the said meeting. 1784.—1796.—1812.—1833.

19

Monthly meetings are at liberty, after the exercise of due care and admonition, to displace from the appointment, such elders as appear to be either incompetent to their station or unfaithful in it. 1772.—1776.—1801.

20
Displacing
of elders.

MONTHLY
MEETINGS.

21

Change of re-
sidence of
elders.

Doubts having arisen, whether a friend appointed to the station of elder in any monthly meeting retains that station, if removed into another monthly meeting; it is the judgment of this meeting that such station is not lost, provided such removal be within the same quarterly meeting; but in case the removal of an elder be out of the limits of the quarterly meeting to which he or she belongs, such elder shall not be continued in that station, unless a reappointment be made, pursuant to the rules for the choice of elders. 1801.

22

Appointment
of overseers.

To the end that effectual care be taken in all cases wherein the testimony of truth is concerned, we advise you to appoint some faithful friends of your respective meetings to see how well such things are observed; and tenderly to admonish those, in brotherly love, that shall decline the same. 1698. P. E.

23

We desire, pursuant to former advices, that meetings would appoint suitable friends as overseers of the flock; who are intreated to enter into and discharge this labour with a ready mind. And, dear friends, we earnestly recommend, that in all your meetings, in the choice of elders, or overseers of the flock, you be especially careful to choose such as are themselves of upright and unblamable conversation; that the advice which they shall occasionally administer to other friends may be the better received, and carry with it the greater weight and force on the minds of those whom they shall be concerned to admonish. 1752. W. E.

24

When an appointment of overseers is necessary, the matter is to be referred to a committee of judicious friends; who are to report to the monthly meeting, for its approbation, the names of such friends as are thought suitable for that service. 1789.—1801.

25

It is the judgment of this meeting that, as far as circumstances will admit, at least two men and two women friends be appointed as overseers in each particular meeting. Where this is not the case, monthly meetings are desired in answering the fourteenth query briefly

to represent to the quarterly meeting the particular situation in this respect of any such constituent meeting. 1833.

MONTHLY
MEETINGS.

This meeting apprehends that considerable advantage would arise from each monthly meeting keeping an alphabetical list of its members, and examining such list at least once in the year; and recommends the different quarterly meetings to take measures for the adoption of this practice.¹ 1812.

26

Lists of members to be examined annually.

On the subject of the right of children to membership in the society, this meeting considers it proper to define, that such right is to be understood as extending to any child born of parents in membership, such parents having been married in a manner agreeable to, or not in violation of the rules of the society; also to any child, either the father or mother of whom is at the time of its birth a member, provided such father and mother were married in a manner agreeable to, or not in violation of the said rules. Children who are the offspring of marriages contrary to such rules, unless born after the parents are severally, either by acceptance of acknowledgment, by reinstatement, or by admission, members in unity, are not to be considered as having a right to membership: yet it is the judgment of this meeting, that monthly meetings in which they reside, ought to extend a tender care over such children, and that it should be in the discretion of such meetings to admit them into membership, (either in their infancy or more advanced years,) according to circumstances. 1820.—1833.

27

Right of children to membership.

Children not born in membership to be cared for:

Children born after the disownment of their parents, and who duly attend our meetings for worship, being also of an orderly conversation, should be tenderly regarded; and when the meeting wherein they reside, apprehends they have attained sufficient judgment to choose for themselves, they should be visited, and if they express a desire to be esteemed members of our society, they ought to be admitted, at the discretion of the monthly meeting. 1767.

28

¹ See Oversight, No. 12, and the 14th Query.

MONTHLY
MEETINGS.

29
and also their
parents.

This meeting has derived satisfaction from the attention which has been paid in the respective quarterly meetings, to the children of parents not in affluence, not members of our society, which children are brought up in the attendance of our religious meetings; and wishes to encourage friends of the respective quarterly and monthly meetings to continue to extend a friendly care and interest towards the parents of such children, and towards the children themselves as regards their moral and religious education. 1829.—1833.

30
Finding
places for
boys as ap-
prentices.

This meeting having taken into consideration the loss which youth sustain for want of suitable places being timely known, wherein they may be placed out as apprentices, agrees that each monthly meeting be desired to inquire, (at least as often as at the monthly meeting which occurs before every quarterly meeting,) whether any masters want apprentices, or any boys want places; and if the inquiry should not supply the respective wants, to transmit an account of those which are unsupplied to the quarterly meeting. 1806.

31
Annual ap-
pointment to
collect ac-
counts of suf-
ferings.

This meeting recommends to general practice what hath been found of great use in many places, viz. an annual appointment in each monthly meeting of a suitable number of friends, to apply for an account of sufferings once a year to each of their members liable to priests' demands, tithes, or those called church-rates, also demands on account of the militia, and things of that nature; and, where weakness or unfaithfulness appears in any, to administer such advice and admonition as may be necessary for their help: and the monthly meetings are requested to take due care, that those appointed for this service be faithful and judicious friends. 1780.

32
To advise to
the annual in-
spection of af-
fairs, &c.

This meeting directs that monthly meetings do annually make appointments of suitable friends to communicate to their members individually, whom it may concern, the advice to be imparted as to their keeping clear and correct accounts, and as regards a careful inspection into the state of their affairs once in the year. In the discharge of

this service, opportunities are afforded for a kind and brotherly intercourse, which without intruding into the private affairs of individuals, may be productive of real benefit.¹ 1793.—1833.

MONTHLY
MEETINGS.

In the love of Christ, we earnestly exhort you to watch diligently over the flock, and deal in due time, and in a spirit of Christian love and tenderness, with all such as walk disorderly amongst you, in order to reclaim and restore them by brotherly counsel and admonition; and when, after patient waiting, you find that your Christian labour of love hath not its desired effect, neglect not to testify against and disown such persons, and thereby prevent the reproach and dishonour that may be brought upon our holy profession through their means; that the end and design of our wholesome discipline may be answered.

33
Exercise of
the discipline
in cases of de-
linquency.

The want of due care in this respect, hath, as we apprehend, brought great difficulties on some meetings; for we think it both unseasonable and dishonourable, when persons apply to monthly meetings on account of marriage, or for relief in case of necessity, or any similar occasion, then to object to them such offences as the meeting, through neglect of its own duty, hath suffered long to pass by, unproved, and unnoticed. 1743. W. E.

When any one of our members commits an offence, and after due private labour it has been communicated to the monthly meeting, that meeting shall appoint some well qualified friends to visit the offending member, and in Christian love to inquire carefully into the matter, and labour for the restoration of the brother or sister who may have been overtaken in a fault. The friends appointed are to report as early as convenient to the monthly meeting.

34
Course of pro-
ceeding.

In the case of delinquency by a friend who is not a member of the meeting in which he resides, care should be taken, after due inquiry and private labour, that the meeting to which he belongs be informed of the case. The meeting of which he is a member is then to proceed to visit and deal with him, unless by reason of distance it be not con-

¹ See the 15th Query.

MONTHLY
MEETINGS.

Course of pro-
ceeding.

venient; in which case, it is to apply to the monthly meeting in which the offender resides, to act for it and visit him, and report its proceedings to the meeting of which he is a member; which meeting is to receive his acknowledgment, or disown him, as in its judgment the case shall require, reporting either conclusion to the other meeting. If a testimony of disownment be issued, a copy thereof is to be sent to the meeting in the compass of which the offender resides, which is to acquaint him therewith, and acknowledge the receipt thereof to the meeting that sent it.

If the offender remove after dealing be commenced, the meeting that had him under its care, shall continue the same, if he be equally within its reach, or otherwise is at liberty to write to the meeting into the compass of which he is removed; which meeting is to proceed therein, and report to the meeting of which he is a member, which shall receive his acknowledgment, or proceed to disown him as aforesaid.

In case offenders shall remove to places not within the acknowledged limits of any monthly meeting, it is agreed that they may be placed under the care of the meeting to which they are the nearest situated.

If an offender cannot be found, the meeting to which he belongs, shall issue a testimony against him; if the nature of the case require it. Information of disownments is to be sent to the women's monthly meeting; and also to the preparative meeting (if there be one) to which the disowned person belonged: and in all cases a copy is to be delivered to the person disowned, if access can be had to him.
1782.—1801.—1833.

35

Papers of con-
demnation
from delin-
quents.

Forasmuch as some persons, who by their ill-conduct, have justly deserved and come under the censure of the meetings to which they belong, have thought to get from under the weight of that judgment, by signing a paper of condemnation, and thereby have supposed themselves discharged; it is therefore recommended to friends' consideration, that they be careful not to admit such persons too early into fellowship, or give them cause to think they are accepted, before the meeting or

meetings are satisfied of their repentance and amendment; notwithstanding such paper be given. 1708. P. E.

MONTHLY
MEETINGS.

Should any person having been disowned, coming to a just sense of his misconduct, be desirous of readmission into the society, he is to apply to the monthly meeting which disowned him; which, if it think proper, is to visit him, or to apply to the meeting wherein he resides, to do it, and make report. The meeting which disowned him is then to proceed to accept or reject his acknowledgment, as it may see meet: and, if readmitted, he is to become a member in the meeting to which he formerly belonged. The same course is to be pursued in the case of a friend who may have resigned his membership, and apply for readmission into the society. 1782.—1801.—1833.

36
Readmission
of members.

If there be any such gross errors, false doctrines, or mistakes, held by any professing truth, as are either against the validity of Christ's sufferings, blood, resurrection, ascension, or glory in the heavens, according as they are set forth in the scriptures; or any ways tending to the denial of the heavenly man Christ; such persons ought to be diligently instructed and admonished by faithful friends, and not to be exposed by any to public reproach; and where the error proceeds from ignorance and darkness of their understanding, they ought the more meekly and gently to be informed: but if any shall wilfully persist in error in point of faith, after being duly informed, then such to be further dealt with according to gospel order, that the truth, church, or body of Christ, may not suffer by any particular pretended member that is so corrupt. 1694. W. E.

37
Unsoundness
of doctrine.

Persons professing with us, who absent themselves from our religious meetings, and disregard the repeated advice and endeavours of friends to stir them up to this necessary duty, are to be dealt with by the monthly meeting to which they belong, even to disowning, if the case require it. 1770.

38
Neglect of
meetings for
worship.

MONTHLY
MEETINGS.39
Illegal deal-
ings in the
public stocks.

This meeting has been deeply affected with the reproach brought on truth and friends, by the misconduct of some under our name, who through an evil covetousness, have engaged in illegal dealings in the public stocks, or government securities; which is a species of gaming, and altogether inconsistent with our religious principles. In order therefore to prevent, as much as may be, such disgraceful practices, we do advise, that where any member of our society is found to be guilty thereof, either as principal, agent, or broker, monthly meetings do not fail tenderly to advise and deal with such; and if they cannot bring him to a sense of his misconduct, and induce him to relinquish the practice, to testify against and disown him. 1788.

PREPARATIVE MEETINGS.

It is the judgment of this meeting, that the holding of preparative meetings, under suitable regulations, may be of real advantage, where monthly meetings consist of two or more particular meetings; and that the proper business of such meetings is

1
Preparative
meetings re-
commended:

To inquire after births, burials, and removals, in order to carry accounts thereof to the monthly meeting:

their busi-
ness:

To read and consider the queries, as settled by the yearly meeting, and conclude on answers in writing, if convenient, to the first ten, the twelfth, and the fore part of the thirteenth:

To appoint representatives to the monthly meeting. 1794.—1833.

This meeting is of the judgment, that men and women should not be at liberty to sit together, in transacting the business of preparative meetings; except at the discretion of the quarterly meeting, in consideration of the smallness of the number and manifest weakness. The men's queries then to be considered to be the queries of the preparative meeting, and the answers to be sent from thence to the men's and, as far as circumstances require it, to the women's monthly meeting; and representatives appointed to each, as far as practicable. 1799.—1833.

2
regulation for
cases of weak-
ness:

This meeting is of the judgment that when a preparative meeting is omitted to be held, information of the same should be sent from the monthly to the quarterly meeting; but that it is not necessary for such information to be transmitted to this meeting. 1828.

3
when omitted
quarterly
meeting to
be informed:

It is suggested that advantage might be derived from occasionally reading in preparative meetings portions of the counsel issued by this meeting, contained in the Book of Extracts. 1833.

4
reading Book
of Extracts.

WOMEN'S MEETINGS.

1
Women's
meetings re-
commended.

It is our tender and christian advice that you do encourage faithful women's meetings, and the settling of them where they are wanting, and may with convenience be settled; knowing their service, and what need there is also of their godly care in the church of Christ, in divers weighty respects proper to them. 1691. P. E.

- 2 Our women's meetings being set up and approved in the love of God, and by his wisdom and power; and being of manifest service, and helpful in the church; it is the earnest desire and advice of this meeting, that they may be upheld and encouraged, where they are settled, by monthly and quarterly meetings; and that in counties and places where they are not, it be the care of the quarterly meetings to endeavour that they be set up and encouraged in proper and convenient places, where they may be most serviceable and helpful. 1707. P. E.

3
Proceedings
in marriage to
be laid before
them.

Advised, that friends in all places encourage the service of the meetings of faithful women, and that quarterly meetings would help and assist such women friends in setting up monthly meetings; wherein they may wait for divine wisdom to give proper advice to those of their own sex; and that proceedings in relation to marriage be laid before such meetings, and the clearness of the persons concerned be inquired into by them; which method, we apprehend, will render our grave and solid women helpmeets to the brotherhood in the discipline, and conduce to the edification of the church. 1745.

This meeting agrees, that the meeting of women friends held annually in this city, be at liberty to correspond in writing, with the quarterly meetings of women friends; to receive accounts from them, and to issue such advice as, in the wisdom of truth, may from time to time appear necessary, and conducive to their mutual edification. The several quarterly meetings of women friends are at liberty to appoint two or more of their members to meet in London, at the time of holding this meeting; nevertheless so that the number from any women's quarterly meeting, do not exceed that of the representatives allowed to be appointed by the men's quarterly meeting for the same district; which meeting of women so appointed shall be denominated the Yearly Meeting of Women Friends held in London. And this meeting is further of the judgment, that the several women's quarterly meetings should annually send to their yearly meeting, answers in writing to the queries proper for the women friends. But the said yearly meeting is not at liberty to make or alter any rules of discipline, or queries. 1784.—1790.

WOMEN'S
MEETINGS.

4

Constitution
and duties of
the women's
yearly meet-
ing.

On considering the nature and extent of the discipline committed to women friends, it is our judgment, that its nature is, as expressed by the minutes of the yearly meeting, to come up to the help of their brethren in the discipline of the church.

5

Extent of dis-
cipline com-
mitted to wo-
men friends.

As to its extent,

I. They are to inspect and relieve the wants of the poor of their own sex; and to apply to the men's meeting for the means, and for its concurrence, as cases shall require.

II. They are to take cognizance of proposals for marriage, conformably to the rules on that subject.

III. They are to join in certificates of removal for women friends, when they are about to be recommended with their husbands. In such cases the women's monthly meeting, on notice from the men's meeting, is to appoint one or two of its members to make the necessary inquiry, and to report the result thereof to the friend or friends appointed to inquire by the men's meeting. But when it may appear proper to

WOMEN'S
MEETINGS.

issue a certificate of removal on behalf of a woman friend other than as above, the men's meeting on receiving such information shall make a record of the same, and then request the women's meeting to appoint two of its members to make the needful inquiry. If no obstruction arise, the friends so appointed are to prepare a certificate agreeably to the second and third rules for Removals and Settlements; which, after being read and approved in the women's meeting, is to be sent into the men's meeting for its approbation and signature in the usual manner, and is then to be returned to the women's meeting to receive the signature of its clerk.

IV. They are also, on receiving from the men's meeting certificates for women friends, to make appointments to visit the persons removed into the compass of the monthly meeting.¹

V. They are to have overseers, agreeably to their tenth query. In order to which, when it is necessary that women overseers be appointed, the women's monthly meeting is to appoint a committee, which is to join a committee to be appointed by the men's monthly meeting. The joint committee is to nominate the overseers, and the names of the women then nominated are to be reported to the women's monthly meeting, and, if approved by the said meeting, sent to the men's meeting for confirmation.

VI. The women's monthly meeting, at the desire of the men's monthly meeting, should make appointments to join the men in visiting such women as apply for admission, or reinstatement, into membership; and the report of the committee is to be made to the men's monthly meeting, which is to inform the women's meeting of the conclusion.

VII. In cases of delinquency of women friends, when, after due exercise of private labour, the women's monthly meeting believes it necessary to record any of its members as delinquents, it is to inform the men's meeting thereof. If the men do not take up the matter exclusively, the women are then to proceed to deal with the delinquent, and report the result of their labours to the men's meeting; but if the men's meeting should see it expedient to join them in the dealing, the

¹ See the 4th Rule for Removals and Settlements.

report of the joint committee is to be made to the men's meeting, which, in either case, is to inform the women's meeting of its determination. No proceedings of the women only, are to be a sufficient ground for a testimony of disownment; unless, after mature deliberation, and from any peculiar circumstances which may attach to the case, the men's meeting, feeling satisfied that the discipline has been fully exercised by the labour of the women friends, shall be convinced that it is not its place to make any appointment on the case of delinquency. 1792.—1801.—1822.

WOMEN'S
MEETINGS.

If a quarterly meeting of women friends should apprehend itself unable to give to its monthly meetings such assistance as the place of the one, and the state of the other require, it is desired to lay the case before its men's quarterly meeting for advice and assistance, previously to expressing such inability in its answer to the query on that subject, to the yearly meeting. And the quarterly meetings of men friends are desired to attend to such applications as may be thus made, and give to their women's meetings all the assistance they may be enabled to render them. 1803.

6

Women's
quarterly
meetings to
apply for as-
sistance to the
men's when
needful.

MEETINGS FOR WORSHIP.

1
Counsel to
faithfulness in
the duty of
public wor-
ship.

As it hath been our care and practice from the beginning, that an open testimony for the Lord should be borne, and a public standard for truth and righteousness upheld, in the power and spirit of God, by our open and known meetings, against the spirit of persecution, that in all ages hath sought to lay waste God's heritage; and as only through faithfulness, constancy, and patience, victory hath been and is obtained; so it is our advice and judgment, that all friends, gathered in the name of Jesus, keep up these public testimonies in their respective places; and do not decline, forsake, or remove their public assemblies, because of times of suffering; as worldly, fearful, and politic professors have done, because of informers and the like persecutors: for such practices are not consistent with the nobility of the truth, and therefore not to be owned in the church of Christ. 1675. W. E.

2 Dear friends and brethren, keep in the pure and peaceable wisdom of Jesus, that you may be in all things ordered to the Lord's glory, and your mutual peace and refreshment. Friends, though the enemy be near to betray with fair pretences, the Lord is nearer to preserve his heritage and water his plants; therefore let none wax cold, let none murmur. Be noble and valiant for the truth on earth, look to the Lord God of your life, and keep your eye steadfastly to Him; and be of an universal spirit, and by how much the more it is a day of trial, and an hour of temptation, forsake ye not the assembling of yourselves together: but by so much the more be zealous, and diligent in keeping all your meetings in the Lord's everlasting power, by which they were set up: and as you are found diligent and steadfast in the work of the Lord, the God of peace will suddenly tread down Satan

under your feet, and plentifully reward your patience and perseverance with the durable blessings, peace, and joy of that kingdom which was before the world began, and that never shall have an end. 1678. W. E.

Let every one be watchful against an earthly spirit, for that will choke the good seed, and bring forth a slighting or neglecting of your testimony in your first-day, and week-day meetings, and bring a decay of your strength and zeal for God, and his truth, and bring a weakness upon you, by reason whereof you will not be able to stand in an hour of temptation. 1689. P. E.

3
Against an
earthly spirit.

Advised, that friends keep their children to a constant, seasonable, and orderly frequenting, as well of week-day, as of first-day meetings; instructing them to have their minds stayed in the divine gift, to wait upon the Lord therein to receive a portion of his spiritual favour; that they, from the tendering virtue of the Holy Spirit, may be engaged in heart and mind to walk worthy of so great grace; and in a holy zeal to honour God, submit to bear the cross, endure the shame, and become witnesses for him amongst the sons of men. 1723. P. E.

4
Respecting
children.

Advised, that friends, though meetings are sometimes held in silence, would not neglect their attendance; for the hungry soul will labour for bread, and the thirsty for the water of life; and the diligent hand will make rich in that treasure which is of an enduring substance. 1724. P. E.

5
Silent meet-
ings.

In your religious meetings for the worship of God, both on the first and other days of the week, be diligent to wait on him, whereby you may renew your strength, and witness him your sufficient help; for surely many of us have cause thankfully to remember his early visitations in the assemblies of his people; where he broke in upon our hearts with his power and love, and did, in the needful time, administer help, comfort, and counsel; whereby, in the renewings thereof, we have been upheld in a faithful testimony, and in the discharge of our duty to him. 1725. P. E.

6
Exhortation
to diligence in
waiting upon
God in religi-
ous meetings.

7
Counsel to
ministers and
hearers.

The Spirit of God being the foundation of all true knowledge and experience, both in ministers and hearers, we earnestly exhort that all would diligently wait upon and mind it: ministers in their public services, especially, ought always to attend closely to their several and peculiar gifts, and minister the word faithfully as it is manifested and revealed to them, observing a decent and modest behaviour in the exercise of their ministry; and not entangling themselves with the affairs of this life, that they may the better answer the holy warfare in which they are engaged. And let the hearers be watchful over their own spirits, and not forwardly judge or censure the testimonies which may be delivered amongst them; for if they be not very careful and diligent in attending upon the Lord in meetings, they are liable to mistake in the judgment they may pass on the ministry. Now this being a matter of great moment, for the preservation of love and concord in the churches; and knowing the danger and ill consequences which attend a hasty and censorious judging of the ministry; we think it necessary to caution friends, not to let their own spirits sway them, but to let the Spirit of God rule and reign in their hearts; for this will preserve all in sweetness and tenderness one towards another: the due observance of which will be a great help to ministers in the discharge of their duty, and the service to which they are called. 1731. W. E.

8
The evils of
lukewarmness
and indifference.

In all your meetings appointed for religious worship, wait with reverence and devotion of heart and soul for the power and life-giving presence of God, which is the crown and diadem of our assemblies. Take care, we beseech you, in this day of ease and liberty, lest lukewarmness and indifference prevail over you, to the stopping up of the streams of the water of life, and rendering you like the barren heath in the desert, which knoweth not when good comes. We intreat you to be especially watchful in this behalf, that an indolent and sluggish disposition appear not among you, to the stumbling of such serious inquirers as may attend our meetings, in expectation of that life and power, to which the observation of your indifference and unconcernedness may give them too just cause to suspect that ye yourselves are strangers. 1741. P. E.

In all your meetings for the worship of Almighty God, let your deportment be such as may demonstrate, that you are in earnest in the great duty of waiting upon and worshipping God in spirit; that serious and tender-hearted inquirers may be encouraged to come and partake, in your assemblies, of that inward and spiritual consolation and refreshment, which the Lord is graciously pleased to impart to the souls of such as are humbled in his sight, and approach his holy presence with reverence and fear. 1744. P. E.

9
Deportment
in meetings.

Dear Friends, although the labours of such as are called forth by the Spirit of Christ, and instructed thereby rightly to divide the word of truth, are highly serviceable in the church; yet the aim and design of every true gospel minister, is to direct the minds of all to the divine teachings of the Holy Spirit, and to wait upon, and have their whole trust and expectation on the Lord alone. And as the religious strength and communion, both of preachers and hearers, consist in their united dependence on the power and Spirit of Christ, their guide and leader; so where any part of that dependence is broken off from Him, the Holy Head, and placed on any instrument or member of the body, it hath been sometimes experienced to become a weight or burden on such instrument, and a real impediment to its present service. Wherefore, brethren, we beseech you, that in all your assemblies for the worship of God, your eye be single unto him, your expectation fixed on him alone, and your faith standing in his power and Spirit; thus may you grow and be established therein, and be made one another's strength in the Lord. 1753. P. E.

10
Counsel to
single depen-
dence upon
God in religi-
ous meetings.

We tenderly exhort such as, through fear of neglecting their temporal concerns, or other considerations, are kept from a due attendance of meetings for worship, seriously to consider that gracious promise left upon record: "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."¹ Some of us have to testify, that our outward affairs have not suffered, by giving

11
Exhortation
to diligence,
considering
the zeal of
our early
friends.

¹ Matthew, vi. 33.

up our time, the few hours set apart for religious worship; but, on the contrary, our minds have been thereby greatly strengthened to come up with propriety in the duties we owe to God, to our families, and to all mankind. Let us call to remembrance the zeal of our honourable predecessors, who when they had great reason to expect they should be driven into noisome and pestilential prisons, sent into banishment, or subjected to other grievous sufferings, for meeting together on no other account than to worship God according to their consciences; yet, in the strength of that holy faith and love which supported them in suffering, failed not constantly to keep up their meetings at the hazard of all; and expense of many of their lives, liberties, and properties. 1758. P. E.

12
A right engagement of mind in meetings to be cultivated.

When gathered in your religious assemblies, be truly concerned to retire to the divine and heavenly gift; which will minister to every state and condition, though you may have no outward teaching; and will direct you to wait without being restless or uneasy, till it be a proper time to break up your meetings with that decency and solemnity, which should attend our minds in such service; for want of which, some forward spirits, who have been destitute of the right and true feeling in which such service should be performed, have broken up meetings in an unbecoming manner, to the sorrow and pain of mind of such as have been truly concerned for the good and prosperity of Sion. 1755.

13
The paramount obligation not to neglect meetings for worship.

“Where two or three,” saith our Lord, “are gathered together in my name, there am I in the midst of them.”¹ In these words, he, by implication, invites us not only to meet one with another, but in so doing, with Himself also. Shall the King of kings, and Lord of lords, condescend to offer his divine presence for our good, and shall we, his dependent creatures, set so light by his inestimable kindness, as, either wilfully or negligently, to let slip those precious seasons, wherein we might receive his blessed assistance so necessary to our help and

¹ Matt. xviii. 20.

salvation? Shall the poor, perishing gratifications of sense and self-love, or any inconveniences of a trivial nature, be suffered to prevent our dutiful attendance upon Him, in whom alone stands our everlasting interest? Shall a cloudy sky, a little wet, a little cold, a little ease to the flesh, a view to a little earthly gain, or any common incident, furnish an excuse for declining this duty, and thereby depriving ourselves of the blessed advantage, often vouchsafed to the faithful, of enjoying heavenly communion together in spirit, with the Lord of life and glory? 1765. P. E.

We are concerned at this time to press upon your consideration the awful duty of pure and spiritual worship. It is not enough that, after the example of our forefathers, we meet together in one place, in outward silence; rejecting those forms and ceremonies which were invented by the wisdom, as well as that worship which is performed only in the will, of man; it is not enough that, with a commendable diligence, we attend all our religious meetings; unless also like them we wait in humble reverence, for spiritual ability to worship acceptably the Lord of heaven and earth. Wait therefore, dear friends, humbly and diligently wait, in the spirit of your minds, for the coming of Him who told his disciples, "Without me ye can do nothing;"¹ that ye may happily experience the influence of his Spirit to enlighten and quicken the soul to a true sight and sense of its condition; that, feeling the spirit of supplication, ye may approach the throne of grace, and, under a renewed sense of the Father's mercy and goodness, may be enabled to offer the sacrifice of praise. This living and spiritual worship is ever acceptable, and draws down his favour on those who are thus humbly exercised before him. 1789. P. E.

14
The duty of
pure and spi-
ritual wor-
ship.

They who are obedient to this universal injunction of our Saviour, "Watch,"² are prepared for the due fulfilling of every duty; and eminently so, for that most essential one of worship. How many feel

15

¹ John, xv. 5.

² Mark, xiii. 37.

themselves languid, when assembled for this solemn purpose, for want of a previous preparation of heart ! The mind, crowded with thoughts on outward things, in approaching the place for public worship, and resuming them with avidity on its return, is not likely to fill up the interval to profit ; and to such, their meeting together may prove a form as empty, as any of those out of which, we believe, truth called our forefathers, and still calls us. 1800. P. E.

16
Diligent at-
tendance en-
joined.

That the assembling of ourselves for the purpose of expressing our sense of dependence on our great Creator is a duty, most if not all of us acknowledge, by stated or occasional attendance at some of the times appointed for worship. But too many content themselves with an attendance once in the week, on the day when business is suspended ; and even of that day, the greater part is devoted to what is called relaxation. Thus, little as it is which is meant for sacrifice, that little has cost them nothing. And how many—how many even of those who are far removed above indigence—seldom, if ever, leave their outward pursuits, to join with their brethren, on other days of the week ! The want of a due and diligent attendance at the usual times, is productive of many evils. It often deprives the mind of opportunities of instruction and consolation ; and thus leaves it more liable to be drawn aside from the right way, by the spirit of the world ; it leads naturally to the neglect of other religious duties ; and it tends to occasion indifference in those to whom the influence reaches, by its baneful example. But the habitual neglect of religious meetings, in any of our members, as it is thus the cause of many evils, hath also itself a cause. This, dear friends, we should search out, if we wish to have the remedy applied. And to what cause can we ascribe it, but to a want of hunger and thirst for that spiritual refreshment, which is yet, blessed be the Lord, to be known in the meetings of his humble and dependent servants ? Now, if we feel not this hunger and thirst, is there not reason for us to be alarmed ; and may we not justly fear, that we are spiritually sick ? And truly, notwithstanding the excuses of such as yet acknowledge public worship to be essential, and the

specious semblances of reasoning, of such as attempt to set aside a constant obligation to it, experience has taught *us*, that a neglect of meetings both indicates and produces indisposition of mind; and tends to lay waste religious society. Wherefore we once more beseech the remiss of the present day to lay these things to heart, and strive for amendment; and we again press it upon such as are themselves diligent, that they do not neglect any gentle intimation of duty, to admonish a brother or a sister for whose remissness they may feel concern. 1803. P. E.

Great are the benefits which result from a right performance of public worship. The tendency of our practice is to direct the mind unto God; and if it be pursued with sincerity and earnestness, our hopes will be ultimately fixed on Him, the unfailing source of help. We shall then be led from an undue dependence on outward ministry, and come to experience that state in which we can "worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." How circumspect, how reverent, and how watchful, ought we then to be in our religious meetings! But we fear that too many do not maintain a waiting, dependent state of mind in these assemblies; that they do not enough seek for strength to abstract their attention from wandering thoughts and earthly cares. Hence it arises, that they do not so fully partake of that evidence of Divine superintending regard, of those consolations, which the Lord in mercy grants to such as hunger and thirst after righteousness. This unwatchfulness, we apprehend to be a principal cause that so many are found to neglect our first-day afternoon meetings. And we intreat those who are thus deficient, to consider whether they are not preferring ease, and an indulgence in the pleasures of life, to the obligations of religious duty, and the possession of spiritual riches. 1818. P. E.

17
The right
performance
of public wor-
ship.

A punctual attendance at the hour appointed for public worship is a matter of no small importance. If we hurry away from our outward occupations to the meeting-house, thinking that, by the delay of

18
Observance
of the time
appointed.

¹ Philippians, iii. 3.

a few minutes, we shall not be long behind our brethren, we are in great danger of having our thoughts employed on that in which we have been engaged, and of interrupting that holy silence, which, it is believed, would often prevail, if all the members of a meeting were assembled not only in one place, but at one time, with one and the same great object in view. 1821.

19
General ad-
vice.

One of the evidences of our dependence upon God, and that we do indeed acknowledge him, is the diligent attendance of our meetings for public worship. We are pained on hearing that numerous omissions in the right performance of this indispensable duty still exist. We would gladly persuade you, beloved friends, who are remiss in this important part of our Christian practice, closely to examine yourselves, and to strive to ascertain the cause of this neglect. Is it that you are not concerned for the salvation of your souls? Is it that you are disregarding the divine injunction, "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might?"¹ Has lukewarmness, or unconcern in regard to religious duties, taken possession of your minds? or has the love of this world, or its deceitful allurements, the pursuit of its riches and its pleasures, the ascendancy in your hearts? Be aroused, we beseech you, in the love of the Gospel, to a close searching of the motives of your conduct. You are not in the habitual neglect of *all* our meetings for worship. Be earnest in spirit before the Lord, when you do attend: wait patiently upon him, ask for the assistance of his grace, that he may incline his ear unto you, and hear your cry: come before him under a sense of your past transgressions, and of the natural depravity of your own hearts; for if this conviction prevail not, your state is truly alarming: apply in faith unto him, through Jesus Christ the righteous, our advocate with the Father. If an evidence of the love of God to your souls be not immediately granted, persevere and faint not. Then will you become careful to omit no opportunity of presenting yourselves before the Lord from time to time with your assembled brethren and sisters.

¹ Deut. vi. 5.

Many are the instances, furnished in the history of our society, of the Christian attainments of those who have duly attended our religious meetings, seeking, in deep prostration of soul, to draw nigh unto God, and to worship him in spirit and in truth. They have been favoured unitedly to partake of that meat which endureth unto everlasting life; and have returned from their silent assemblies with a humbling sense of the spiritual favours which they had received immediately from Him who is the way, the truth, and the life. Instrumental ministry in the life and power of the Gospel is a great favour to the church; but the distinguishing excellence of the Christian dispensation is the immediate communication with our Heavenly Father, through the inward revelation of the Spirit of Christ. Let us, therefore, submit to the baptizing operations of the Holy Spirit, which purify the soul and produce the capacity for communion with God. Earnestly beseech the Lord, to grant you, in his mercy, the communion of the Holy Ghost; at the same time pray that you may be preserved in reverent humility, steadfastly looking unto the Lord Jesus. Live in the pure and holy fear of God, striving to keep all his commandments. Then will at times be granted an inward persuasion, that Christ is indeed your Shepherd, and that you are of those who hear his voice; faith and hope in the Gospel, which give stability to the soul, will be experienced; and being weaned from all inferior dependence, you may at times reverently apply the language, "Lo, this is our God: we have waited for him, and he will save us: this is the Lord; we have waited for him, we will be glad and rejoice in his salvation."¹ 1832. P.E.

¹ Is. xxv. 9.

MINISTERS AND ELDERS, AND THEIR MEETINGS.

1
Counsel to
ministers and
elders.

THIS meeting desires, that you whom the Lord hath gifted with a public testimony for his name and truth, will, in this day of liberty, be diligent to visit the heritage of God in their meetings, and more especially those least frequented. 1695. P. E.

2 Advised, to have a godly care of judging or contradicting one another in public meetings; or shewing any marks or signs of division therein, amongst ministers or others; it being of a very pernicious consequence to bring blame or contempt upon the ministry, and a great hurt to our youth and others. 1716. P. E.

3 Advised, that ministers, as well as elders and others, in all their preaching, writing, and conversing about the things of God, do keep to the form of sound words, or scripture terms; and that none pretend to be wise above what is there written, and in such pretended wisdom go about to explain the things of God, in the words which man's wisdom teaches. 1728. P. E.

4 We earnestly request, that the elders in monthly and quarterly meetings would be ready to help and inform the weak, when suitable opportunities present; that, both ministers and hearers pursuing one and the same end, namely, the glory of God and the good and welfare one of another, the church may be edified, increase, and flourish, to the consolation of the faithful.

On the other hand, we advise ministers to have it very much at

heart, to maintain a perfect harmony and good understanding with the monthly meetings to which they belong; and that as the said meetings may sometimes find themselves concerned to advise them, respecting their conduct in meetings, or otherwise, they show themselves ready to hear and receive advice, as well as to teach and instruct.

Counsel to
ministers and
elders.

We further advise all monthly meetings, to take great care in giving certificates to those who travel; to prevent the uneasiness which sometimes falls on the church, from a weak and unskilful ministry: and let the elders, when they see occasion, advise ministers to be very prudent in their conduct, not as busy-bodies, nor meddling with family or personal affairs, in which they are not concerned, or required to be assisting; and to be very tender of one another's reputation, and of that of friends among whom they travel; neither giving ear to, nor spreading, reports tending to raise in the minds of others, a lessening or disesteem of any of the brotherhood; and, as soon as their service in the ministry is over, to return to their habitations, and there take a reasonable and prudent care of their own business, household, and family. 1731. W. E.

As the Lord in his mercy is breathing afresh on several of our youth, of both sexes, and fitting them for his service, we recommend it to the elders in every meeting, that they tenderly watch over all young ministers, and advise and help them, as they in the wisdom of truth may be opened thereunto; nourishing that which is right, and which comes forth in the savour of life, and discouraging every thing that is unbecoming the ministry. 1736. W. E.

5

We further intreat you, that in all your religious meetings appointed for the worship of Almighty God, you wait in humble reverence for the influence of the Word of life. Be cautious not to move, in acts of devotion, in your own will; set not forward self to work, but patiently attend and wait for the gift and enlivening power of the Divine Spirit; without which your performances will be unacceptable, and like those of old, of which it was said, "Who hath required this at your hand?" 1742. P. E.

6

7
Counsel to
ministers and
elders.

In much love we caution those friends who are rightly concerned in the work of the ministry, to watch over their own spirits, and not to be over hasty or censorious in passing judgment respecting the state of those who hear them; but to manifest that, in the exercise of their ministry, they are led by the love of God, and that their principal aim is, that they may be instrumental to administer spiritual consolation and strength to the churches where they come. 1745. W. E.

8 As to the elders among you, and those whom God, having endued with knowledge, and experience of the cleansing operations of his Spirit, hath concerned to minister unto others, let them adorn the doctrine of the gospel, by showing, out of a good conversation, their works with meekness of wisdom. Such as these being clothed with humility, and exemplary to the flock, are worthy of double honour, and to be highly esteemed in the church of Christ. 1751. P. E.

9 We tenderly, and with earnestness, advise all friends who travel in the work of the ministry, as well as others, that they not only shut their ears against all private informations of persons and things, tending to the defamation of particular persons or families, and to stir up disputes and contentions in meetings for discipline; but also rebuke and reprove the person or persons, who shall attempt to prejudice their minds with any private informations of that nature; which are often false, and attended with baneful consequences to the reputation of the persons or families who are so unkindly and unjustly dealt by; and may tend to lead such ministers or others as shall give ear to the same, in a wrong line of judgment. 1752. W. E.

10 As the Lord is graciously pleased effectually to touch the hearts of many of the youth, and prepare them for the reception of his heavenly gifts, whereby many are called to the work of the ministry; and well knowing it is a due attention to the gift, and waiting for the heavenly power and life, to discharge themselves therein, which has ever proved a blessing to the individual and the churches in general; we earnestly

recommend, that the elders, and sensible solid friends do watch over such in a holy concern for their, and the church's good; that the weak and tender may be encouraged in a faithful discharge of their duty; and, where a forward spirit appears that would lead into many words out of the power and life, such may be properly admonished in the meekness of wisdom, that each may speak by the ability which the Lord only gives; and that the monthly meetings do not encourage any to travel and appoint meetings too soon, for many have been hurt thereby. 1753. W. E.

Counsel to
ministers and
elders.

Being favoured in the several sittings of this meeting with our Heavenly Father's tender regard renewed to us, whereby our souls have been deeply humbled before him; and looking into the state of this part of the society which stands in a more conspicuous point of view than the more private members; the necessity of their being ensamples to the flock appears exceedingly great: particularly in a diligent attendance of all our meetings for solemn worship, and the discipline of the church; and being therein very deep and weighty in spirit, labouring with an ardour of soul suited to the occasion, for the arising of the ancient spring of life. This, of a truth, is the crown of our assemblies, and the ground of our joy and rejoicing in the Lord, and one in another; it being this alone which preserves living, fresh, and active members in the church of Christ. 1770.

11

We are fully persuaded, that the ministry of the gospel is not received of man, but by the revelation of Jesus Christ, according to that apostolical direction: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God: if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ."¹ And as this ministry is divine, the motives and inducements

12

¹ 1 Peter, iv. 10, 11.

Counsel to
ministers and
elders.

thereunto are perfectly disinterested, and no way mercenary and lucrative, but concurrent with the precept Christ gave to his apostles and immediate followers: "Freely ye have received, freely give."¹ 1771. P. E.

- 13 This meeting recommends to ministers on all occasions, and more especially when about to leave home in the service of the Gospel, to take care that their outward affairs are so conducted and arranged as to prevent any dishonour being brought on our religious profession, through any neglect on the one hand, or on the other through their being immersed in the cares of the present life. 1833.

- 14 This meeting feeling the importance of extending care and counsel, as well as manifesting due sympathy towards those who are liberated to travel in the work of the ministry, wishes to encourage friends under the appointment of elder, to be willing, as way may open, to accompany ministers when thus travelling, believing that their cordial union in such service may be a strength to the minister. And it is the judgment of this meeting, that when such companions, or other friends who may travel in a similar character, are likely to go far from home, or to be absent for a length of time, they be furnished with a minute of the approbation of the monthly meeting to which they belong, when the same can suitably be obtained. 1833.

15
Care in re-
gard to minis-
ters and
elders.

Where friends in any county are really dissatisfied, or burthened, with any that take upon them to preach among them, let them first be duly admonished in their own county, with the assistance of the faithful, approved ministers and elders of the same meeting and county, or adjacent county or counties, if need be; and if afterwards they will persist to impose upon and burthen friends, then to be publicly testified against where they so impose. If any such, after due admonition,

¹ Matt. x. 8.

will travel abroad to minister, out of unity with friends of their own county, the friends of those other counties where they travel, should have due notice of them from friends who have had them under admonition. 1698.

Care in regard to ministers and elders.

Recommended to the several monthly and quarterly meetings, that they take care to advise that those friends who go forth with a public testimony be such as are well approved at home, by their own respective monthly or quarterly meetings, and are sound in doctrine, of good conversation, and in unity with their own meetings. And if any faithful friends, or meetings, be burthened with the contrary, let them tenderly clear their consciences privately to the parties concerned, according to gospel order; and if they do not receive admonition, the meeting to which they belong should be acquainted therewith. 1699.

It is recommended to monthly and quarterly meetings, to see that friends, who travel in the work of the ministry, do go in the unity of the meetings to which they belong, and with certificates therefrom; and further, that it may become the tender care of the said meetings, to watch over such as may be young in the ministry, to see that they walk humbly and wisely: that as on the one hand, nothing truly tending to the glory of God, and the edification of his church and people, may be discouraged: so on the other, where any thing appears which may make advice necessary, the elders of the church, both ministers and others, do, in the wisdom of God, give their advice thereupon, with due regard to the state of weakness and childhood that such may be in. 1720. P. E.

This meeting advises friends every where to avoid public opposition to a minister not disowned as such, by the monthly or quarterly meeting to which he or she shall belong, by keeping on their hats in time of prayer, or any other tokens of disunion. 1723.

19
Care in re-
gard to minis-
ters and
elders.

Divers of the answers received from the quarterly meetings of ministers and elders have deeply affected our minds, in consideration of the loss sustained by the deficiency of many of the appointed elders, in not duly attending meetings for worship and discipline, and being also remiss in some other respects; it is therefore become our care and concern, to recommend to the several quarterly and monthly meetings, to make due inquiry whether such non-attendance or other remissness proceeds from bodily infirmity or other unavoidable necessity, or from manifest neglect; in order that suitable endeavours may be used to remove the causes of complaint. And it is the sense of this meeting, where such deficiencies appear to be the consequence of lukewarmness, and an over attachment to the world and its concerns, and such elders disregard the admonition of friends, that they be desired to withdraw from that important station. 1772.

20
Meetings of
ministers and
elders.

It is agreed, that, as far as can suitably be done, there be held in each monthly meeting, a meeting of ministers and elders once in three months, some time previous to those monthly meetings which immediately precede the quarterly meeting; in which meetings of ministers and elders, after some time spent in solid retirement, the queries are to be read and considered, and answered in writing, according to the directions of this meeting in that behalf. Opportunity also may here be given for tender advice and assistance, as the nature of any case may require: and representatives, taken from the members in either station, are to be appointed to attend the quarterly meeting of ministers and elders, constituted of such representatives, and of the other approved ministers and elders of the quarterly meeting. A list of the names of all the ministers and elders in the several monthly meetings, is to be taken to the quarterly meeting of ministers and elders, to be kept there on record, and annually revised.

At the quarterly meeting of ministers and elders, the queries are also to be read, and the answers thereto from the meetings of ministers

and elders in the several monthly meetings: to which latter meetings of ministers and elders such advice is to be extended as circumstances may require. At the quarterly meeting of ministers and elders next preceding the yearly meeting, a general answer is to be drawn up to the queries, to be sent by representatives, appointed from among the ministers and elders indiscriminately, to the yearly meeting of ministers and elders. The names of the representatives are to be reported to the quarterly meeting for discipline; and the said representatives are to be furnished with a copy of the afore-mentioned answers to the queries, to be in readiness in case it should be called for by the said quarterly meeting for discipline: to which also an account is to be given, in writing, as to the due holding of the quarterly meetings of ministers and elders, throughout the year.

Meetings of
ministers and
elders.

It is the sense and judgment of this meeting, that it is of advantage to the society to hold a yearly meeting of ministers and elders, in London, preceding the yearly meeting, to be continued by adjournments, so that such adjournments do not interfere with the sittings of this meeting, and that such meeting do not in any wise take upon it, or interfere with, any part of the discipline of the church, belonging either to this meeting, or any subordinate meeting.

That the morning meeting of ministers and elders in London, do adjourn itself to Ten, in the forenoon, on the Second-day preceding the sitting of this meeting; and that the several quarterly meetings of ministers and elders in Great Britain, do appoint at least two of their members as representatives; and that the yearly meeting of ministers and elders of Ireland do also appoint some of its members, as may be convenient: the whole to form, together with such approved ministers and appointed elders as may be in London, the said yearly meeting of ministers and elders.

The yearly meeting of ministers and elders is to receive and read the answers to the queries from the quarterly meetings of like kind, by which an opportunity will be given of imparting such advice as shall be necessary; and after having informed itself, by means of the an-

Meetings of
ministers and
elders.

swers received, of the state of the ministers and elders in the several quarterly meetings, it is to lay annually before this meeting a summary, yet clear, account thereof. The said meeting is also to desire all friends in the station of elder then in London from the country, together with those who are under a similar appointment in the quarterly meeting of London and Middlesex, to meet at the close of the different meetings for worship in the city and its vicinity, which they may attend during the time of holding this meeting. And it is to be considered the proper business of the friends thus met to communicate such advices and in such manner as they, in the wisdom of truth may find needful, and to make a general report to some adjournment of the said meeting.

It is desired, that the names of the representatives to the yearly meeting of ministers and elders, be given, previously to the sitting thereof, to the clerk of the morning meeting, who is to attend on the Second-day morning, until the time of the gathering of the meeting; and if any friends be unavoidably prevented from entering their names as aforesaid, that the same be delivered in at the table in writing. 1753.—1754.—1757.—1758.—1780.—1784.—1786.—1790.—1797.—1801.—1833.

21

The morning meeting of ministers and elders held in London, and every other meeting of ministers and elders, may, as they see meet in the wisdom of truth, advise, exhort, and rebuke any of their members, or any one who may travel in the work of the ministry, as occasion may require, without being accountable for the same to any monthly or quarterly meeting.

But if any member of the said meetings, or any other minister, should at any time be overtaken with a fault, and the same be under the cognizance of the morning meeting or any other meeting of ministers and elders, and the monthly meeting to which such person belongs shall also deal with him or her for the same; then, on notice from such monthly meeting, that they have taken the case under their care, all

proceedings of the morning meeting or other meeting of ministers and elders, against such minister or elder shall be stopped. Meetings of ministers and elders.

Neither the morning meeting, nor any other meeting of ministers and elders, has power to disown any minister, or other person, in any capacity whatsoever; this power solely belonging to the monthly, quarterly, half-yearly, or yearly meetings. 1735.—1833.

It being weightily under the consideration of this meeting, the necessity for acknowledged ministers who find themselves under an engagement of mind to travel in the service of the gospel in foreign parts, to have the full concurrence and unity of their brethren; it is the sense and judgment of this meeting, that, for the future, friends under such concern submit the same not only to the monthly meeting to which they belong, but also to their quarterly meeting, and to the meeting of ministers and elders in London, in order to be favoured with the concurrent testimonies of the said meetings, to strengthen them in so great and weighty engagements. 1763. 22

The several meetings of ministers and elders, are desired to be clear and explicit in their answers to the queries peculiar to meetings of ministers and elders; to keep as much as possible to the words of the queries, carefully avoiding all ambiguous expressions; and, where any remissness is remarked in the answers, to report what care is taken to advise in such cases. 1769.—1833. 23

This meeting agrees that certificates from the yearly meeting of ministers and elders be signed by the clerk only. 1792. 24

ADVICES TO MINISTERS AND ELDERS.

Advices to ministers and elders, to be read at least once in the year in the quarterly and monthly meetings of ministers and elders.

Let ministers and elders be constant in their endeavours to live under the government of Christ, through the power of the Holy Spirit.

Let ministers and elders be frequent in reading the Holy Scriptures, diligent in meditating upon them, and careful not to misquote or misapply them. In preaching, writing, or conversing about the things of God, let them keep to the form of sound words or to Scripture terms.

Let all be careful faithfully to occupy the spiritual gifts entrusted to them to the honour of God.

Let all be careful, in the exercise of their gifts in the ministry, to wait for the renewed putting forth of the Holy Spirit, and be earnestly concerned that they proceed and conclude in the life and power of the Gospel; and they are advised to be careful on all occasions not to exceed the measure of their gift.

Let them be cautious of laying too great stress on the authority of their ministry, by too positively asserting a divine motion; the baptizing power of the Spirit of Truth accompanying the words, being the true evidence.

Let ministers be careful how they enter upon disputed points in their testimony; or make such objections as they do not clearly answer; or give repeated expectations of coming to a conclusion.

Let all be cautious of using unnecessary preambles, or hurting meetings by additions towards the conclusion, when the meeting was left well before.

Let ministers and elders be especially careful, whilst diligent when engaged in business, not to become entangled with the cares of this

world ; let them guard against the snare of accumulating wealth, and be examples of Christian moderation and contentment in all things.

Let ministers at all times be tender of each other's reputation ; and let them be watchful not to hurt each other's service in religious meetings, but let every one have a tender regard for others. Let nothing be done or offered with a view to popularity, but in humility and in the fear of the Lord.

Let ministers avoid all unbecoming tones, sounds, gestures, and all affectation ; these not being agreeable to Christian gravity. Let them be careful, when they travel in the service of truth, not to make their visits burthensome, or the Gospel chargeable. Men and women are cautioned against travelling together as companions in the work of the ministry, to avoid all occasions of offence.

Let none presume to prophesy in their own spirits against any nation, town, people, or person.

Let all beware of too much familiarity, which, biassing the judgment and producing an undue attachment, tends to hurt.

Let ministers and elders be careful to adorn the doctrine of God our Saviour in all things, keeping their whole conversation unspotted, and being examples of meekness, temperance, patience, and charity.

Let the elders cherish a deep religious interest on behalf of those who are called to the ministry. Let them watch especially over the young and inexperienced with tender Christian concern, encouraging them in the right way of the Lord.

And lastly, as prayer and thanksgiving are an especial part of worship, they must be performed in spirit and in truth, with a right understanding seasoned with grace. Therefore let ministers be careful how and what they offer in prayer, avoiding many words and repetitions ; and let all be cautious of too often repeating the high and holy name of God, or his attributes, by a long conclusion ; neither let prayer be in a formal and customary way to conclude a meeting ; nor without an awful sense of Divine influence. 1775.—1792.—1833.

MORNING MEETING OF MINISTERS AND ELDERS.

1 Constitution.

THE meeting which is held monthly in London, under the denomination of the Morning Meeting, first established in the year 1672, is considered by this meeting as constituted of the acknowledged ministers and appointed elders of the quarterly meeting of London and Middlesex, together with all other friends in those stations who incline to attend. 1833.

2 Duties.

This meeting considers, that, agreeably to the established usage of the society, it is the duty of the morning meeting to exercise a tender Christian care over those ministers who may from time to time visit the city of London and its vicinity.

It is also the office of that meeting to judge of the religious concerns of such ministers as may have been liberated by their monthly and quarterly meetings to travel in the service of the Gospel in foreign parts, when great inconvenience would ensue from their waiting for the occurrence of the yearly meeting of ministers and elders: the said meeting is also left at liberty to grant certificates to ministering friends returning to America under similar circumstances. On all such occasions the morning meeting is to inform the yearly meeting of ministers and elders of its proceedings. 1833.

3 Care in regard to publications.

This meeting recommends to friends generally, the observance of the ancient and approved practice of our religious society, of submitting manuscripts which relate to our Christian principles and practices to the morning meeting in London.

The said meeting is annually to appoint a committee, with whom

those who are concerned to publish works of the above description may consult and advise. And the friends of the said committee are encouraged in brotherly openness to communicate and confer with such authors. The manuscripts thus submitted are to be first presented to the meeting, but not read there; and the committee are to make report of the result of their judgment. Authors are at liberty to sit with committees so appointed, if they incline to do so. 1801.—1833.

NATIONAL FASTS, AND TIMES OF PUBLIC REJOICING.

- 1 ADVISED that friends keep to their wonted example and testimony, against the superstitious observance of days. 1691. P. E.

- 2 There being some disagreement in the conduct of friends, respecting the illumination of the windows of their houses, upon what are called rejoicing nights; which increases the weight of the sufferings of such friends as are conscientiously concerned to maintain inviolably our ancient and Christian testimony in these respects; it is desired and advised by this meeting, that wherever a defection of this kind appears, some friends treat with the unfaithful herein, in a spirit of love and tenderness, in order that such may be awakened to a serious consideration of their duty, and encouraged to a faithful discharge thereof. 1759.—1801.—1833.

- 3 As the merciful visitations of the God of all grace are still renewed, through Jesus Christ our Lord, by him to reconcile all things unto himself, let us receive with meekness the ingrafted word, which is able to save our souls; that we may experience an advancement in the work of redemption from the lusts of this world, and our minds be established in peace. And as we are preserved in a constant sense of his justice, wisdom, and mercy, we shall fear always, and therein fast acceptably to the Lord; and being enabled to wash our hands in innocence, may compass the altar of God; and, under these necessary qualifications, pour forth our souls before him, for the enlargement of his kingdom on earth, and the increase of that righteousness which exalts a nation. A humble and grateful sense of the mercies of our

heavenly Father, every way extended, will also remain with us, and fill our hearts with thanksgiving and praise to himself; a tribute ever due to him from all his people, and to be acknowledged with the deepest solemnity; not with those tumultuous demonstrations of joy, which are often attended with rioting and drunkenness; and instead of being acceptable to a holy, pure God, rather tend to increase the weight of national transgressions.

Let us therefore be found worshippers within the temple, and be cautious how any of us give occasion of additional suffering to the truly conscientious amongst us, by any compliance with such observances, as our worthy ancestors were rightly concerned to bear testimony against. 1759. P. E.

We believe that at times the Lord is pleased, in an especial manner, to visit nations by his judgments, and that they call for deep humiliation before him, and for that repentance which includes a real turning away from all our evil works. This was the great feature of that memorable fast which obtained the divine favour for Nineveh, after the prophet had been sent to pronounce its destruction.

The true and acceptable fast to the Lord was declared, by the prophet Isaiah, to be, not the bowing of the head for a day, but the right performance of acts of justice and mercy.¹ How loudly then are we, as Christians, called upon to beware of depending upon any temporary or external performances, and to observe that daily and continual fast, which consists in the obedient homage of the soul to its Almighty Creator and Redeemer.

We have thought it right, as a society, to abstain from the observance of days set apart, without a divine direction, for the religious commemoration of particular events, or for national humiliation under peculiar trials. We consider the dictation, by man, of specific acts of worship, as opposed to those views of the spirituality of true worship, which it is our duty and privilege to hold. The public commemora-

4

National fasts
and other ap-
pointed ob-
servances.

¹ Is. lviii. 5—7.

tion of important events in the church, on certain specific days, arose and increased as the simplicity of Christianity declined; and though they bore the semblance of piety, and have doubtless often been observed with sincerity, yet they tended greatly to draw men from the constant duties and simple worship which Christianity enjoined; and led to a dependence on occasional exercises and imposing services.

The appointment of days for national humiliation, by the civil government, we consider to be liable to the preceding, and to other objections.

The imposition of religious exercises by the civil government, we conceive to be an infringement of the rights of conscience, and an intrusion on His province whose right it is to rule there. When we consider that the orders for such observances in this country are issued under the authority of the King, as head of the church of England, and that a form of prayer is commanded to be used under certain outward penalties, we feel additionally bound, with meekness, to refuse compliance with such orders, and thereby to testify against that usurpation which we believe to be anti-christian.

Whilst supporting these our views of the liberty of the gospel, let us be careful to prove, by our conduct and conversation, that we walk in the fear of God, and do indeed believe that He rules in the kingdoms of men. May we increasingly cherish that true love of our country which would lead us frequently to the throne of grace on its behalf; that so, whilst we cannot lift up the sword in its defence, our prayers and intercessions may ascend availingly to Him in whose hand are the prosperity of nations, and the issues of life and death. 1833.

5
Sufferings on
these occasions
to be reported.

This meeting having weightily considered the propriety of receiving and recording the sufferings of friends, for not illuminating their houses, and not shutting up their shops, on public occasions, is of the judgment that friends should send up an account of such sufferings, from time to time, to this meeting. 1789.

NATIONAL STOCK.

AGREED, that a collection be occasionally made in the several counties and places for defraying the expenses of the society, as printing and distributing books for the service of truth, the passage of ministering friends who are called into the service of the Lord beyond sea, the salary of a clerk, and house-rent for keeping records, with other incidental charges; to be sent up to the correspondents of the several counties and places, and paid to the cashiers. 1672.—1676.

1
Origin and
design.

Disbursements out of the national stock to be such only, as shall be agreed to and directed by the meeting for sufferings in London. 1679.

2
Control of
payments.

It being represented to this meeting, that friends in some places have sent, as their contributions to the general stock, a certain stated sum taken from their meeting's stock; this meeting recommends to such places in future, to raise their contributions towards the general stock, by a separate, free, and liberal collection for the purpose, in a proportion adequate to the occasion. 1771.

3
Mode of
collection.

It is agreed, that in future the cash of this meeting be kept at the bankers' in the names of six friends, under the denomination of trustees, to be appointed by the meeting for sufferings, and renewed from time to time, whenever by death, a desire to be excused, or any other reasonable cause, the trust shall be reduced to three; for which purpose, the names of the trustees shall be called over in the meeting for sufferings previous to the yearly meeting; and that the drafts be in future signed in the meeting by three of the members present, and afterwards countersigned by one or more of the trustees. 1793.

4
Trustees.

5
Objects of ap-
propriation.

The original objects of the national stock appear to have been the defraying of the necessary expenses of friends called to labour in the Gospel in foreign parts; and the charge for books for distribution on our religious principles both in our own and in foreign languages.

The printing of epistles and other papers issued on behalf of the society, as well as the providing of birth and burial notes, and marriage registers for the use of friends generally, have long formed a part of the expenditure.

An annual payment is also incurred of the remaining annuities on the money borrowed to supply the deficiency in the subscription raised to purchase the ground, and to erect thereon the meeting-houses for the use of the yearly meeting. A considerable charge is necessarily incurred in keeping in repair the said buildings, and the various offices connected with them, which are the property of the society at large.

A large proportion of the salary of the clerk in London, whose time is much occupied in the service of the society, is also paid out of the national stock.

In addition to the before-mentioned objects, numerous incidental expenses are constantly incurred; and there are some other annual charges of a smaller amount, which the meeting for sufferings has been authorized by this meeting to pay. 1833.

6 This meeting agrees that the national stock may be employed in defraying the expenses of ministering friends from other countries, who may be returning from visits to any part of Great Britain, although such visits may not have been general: such expenses having been examined and allowed by the quarterly meeting in which the same shall have been incurred. The said fund may also be expended in defraying the charges of ministers who may be called to travel in any foreign country, in which there are not any friends, or none suitable to bear such charges. 1793.

7 This meeting agrees that the expenses of ministering friends travel-

ling to and on any of the islands adjacent to Great Britain, or on the islands of Guernsey and Jersey, and also of their necessary guides from the residence of friends to and at the ports whence they may embark, and at the ports where they may disembark, and from thence to the residence of any neighbouring friends, except the expense occasioned by the holding of any public meetings, not held on the islands; and also that similar expenses incurred in such parts of Wales and Scotland as are out of the acknowledged limits of any monthly meeting, may be defrayed out of the national stock. The said expenses are to be previously examined and allowed by the quarterly or general meeting. It is further agreed, that the general meetings of Scotland and of Herefordshire, Worcestershire and Wales, may be at liberty, when they think proper, to apply for reimbursement out of the national stock, of the whole or part of any similar expenses arising within the limits of the several meetings in Wales and Scotland. 1799.—1800.—1833.

This meeting agrees, that any expenses incurred by the general meeting of Dorsetshire and Hampshire, in its care of the members of our society on the islands of Guernsey and Jersey, may be applied for by that general meeting, and paid at the discretion of the meeting for sufferings. 1817.—1833.

OATHS AND AFFIRMATION.

1
Ground of our
testimony.

ADVISED, that our Christian testimony be faithfully maintained against the burthen and imposition of oaths, according to the express prohibition of Christ, and also of the apostle James: "Ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King; neither shalt thou swear by thy head, because thou canst not make one hair white or black: but let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these, cometh of evil."¹

"But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation."²
1693. P. E.—1782.

2.
Enactments.

We cannot but with great humility acknowledge the goodness of God, in disposing the legislature to grant us, the last session of parliament, such form of affirmation, as, by accounts received, we find very satisfactory to all the brethren: for which we are truly thankful to God, and those in authority. 1722. P. E.

¹ Matthew, v. 33—37.

² James, v. 12.

THE meeting for sufferings, in inserting in the present edition of the Book of Extracts, the subjoined Act of Parliament, which has passed since our late yearly meeting, has apprehended that it might be suitable to prefix the following introductory paragraph, and also to revive the appropriate counsel contained in the concluding paragraph. The latter is principally extracted from an epistle of caution, issued by the meeting for sufferings, in 1721, on the passing of the Affirmation Act of 8th George 1st, which epistle was earnestly recommended to the attention of friends by the yearly meeting of 1722.

In the course of the late session of parliament, an act, of which the following is a copy, was passed, giving, in all cases, to the affirmation of friends, the legal force and effect of an oath. Thus has this testimony of our religious society against all swearing, been, through progressive steps, recognised by the legislature, until at length in this respect every obstacle is removed to a full participation with our fellow-countrymen in all civil duties and privileges. We cannot but regard this important result, although not solicited by us, as happily indicating more enlarged and enlightened views, than have heretofore prevailed, in regard to Christian liberty and the rights of conscience. It is probable however that some of our dear friends may, in consequence of the recent enactment, be subjected to trying and even to painful circumstances; yet we trust, that, as they are engaged to watch unto prayer for the guidance and help of the Holy Spirit in all their conduct, they will be preserved from evil; and, by faithfulness in the support of our various religious testimonies, be made instrumental in advancing still further those views of Christian truth which our religious society has, in accordance with Holy Scripture, maintained from the beginning.

3rd and 4th William the 4th, Chapter 49.

“ An Act to allow Quakers and Moravians to make Affirmation in all Cases where an Oath is or shall be required. 28th August, 1833.

“ Whereas it is expedient and reasonable that the solemn affirmation of persons of the persuasion of the people called Quakers, and of Moravians, should be allowed in all cases where an oath is or shall be required; be it therefore enacted by the King's most excellent majesty, by and with the advice and consent of the lords spiritual and temporal,

and commons, in this present parliament assembled, and by the authority of the same, That every person of the persuasion of the people called Quakers, and every Moravian, be permitted to make his or her solemn affirmation or declaration, instead of taking an oath, in all places and for all purposes whatsoever where an oath is or shall be required either by the common law or by any act of parliament already made or hereafter to be made, which said affirmation or declaration shall be of the same force and effect as if he or she had taken an oath in the usual form; and if any such person making such solemn affirmation or declaration shall be lawfully convicted wilfully, falsely, and corruptly to have affirmed or declared any matter or thing, which if the same had been in the usual form would have amounted to wilful and corrupt perjury, he or she shall incur the same penalties and forfeitures as by the laws and statutes of this realm are enacted against persons convicted of wilful and corrupt perjury, any law, statute, or custom to the contrary notwithstanding: Provided always, that every such affirmation or declaration shall be in the words following; (that is to say,)

“ I A. B. being one of the people called Quakers [or one of the persuasion of the people called Quakers, or of the United Brethren called Moravians, as the case may be,] do solemnly, sincerely, and truly declare and affirm.

“II. And whereas some doubts may arise as to the form of the affirmation to be taken in lieu of the oath of abjuration by persons of the persuasion of the people called Quakers; be it therefore enacted, That instead of the form of affirmation prescribed in lieu of the abjuration oath by an act of the eighth year of the reign of his late majesty King George the First, intituled *An Act for granting the People called Quakers such Forms of Affirmation or Declaration as may remove the Difficulties which many of them lie under*, and instead of the form of the oath of abjuration prescribed by an act of the sixth year of the reign of his late majesty King George the Third, intituled *An Act for altering the Oath of Abjuration and the Assurance, and for amending so much of an Act of the Seventh Year of Her late Majesty Queen Anne, intituled ‘An Act for the Improvement of the Union of the Two Kingdoms,’ as after the Time therein limited requires the Delivery of certain Lists and Copies therein mentioned to Persons indicted of High Treason or Misprision of Treason*, every person of the persuasion of the people called Quakers shall be permitted to make his or her solemn affirmation in the following words; (*videlicet,*)

“ I A. B. being one of the people called Quakers, [or one of the persuasion of the people called Quakers, or of the United Brethren called Moravians, as the case may be,] do solemnly, sincerely, and truly acknowledge, profess, testify, and declare, that King William is lawful and rightful king of this realm, and of all other his dominions and countries thereunto belonging: And I do solemnly and sincerely declare, That I do believe that not any of the descendants of the person who pretended to be Prince of Wales during the life

of the late King James the Second, and since his decease pretended to be and took upon himself the style and title of king of England by the name of James the Third, or of Scotland by the name of James the Eighth, or the style and title of King of Great Britain, hath any right or title whatsoever to the crown of this realm, or any other the dominions thereunto belonging; and I do renounce and refuse any allegiance or obedience to any of them: And I do solemnly promise, That I will be true and faithful and bear true allegiance to King William, and to him will be faithful against all traitorous conspiracies and attempts whatsoever which shall be made against his person, crown, or dignity; and I will do my best endeavour to disclose and make known to King William and his successors all treasons and traitorous conspiracies which I shall know to be made against him or any of them; and I will be true and faithful to the succession of the crown, against the descendants of the said James, and against all other persons whatsoever, which succession by an Act, intituled An act for the further Limitation of the Crown and better securing the Rights and Liberties of the Subject, is and stands limited to the Princess Sophia Electoress and Duchess Dowager of Hanover, and the heirs of her body, being Protestants: And all these things I do plainly and sincerely acknowledge, promise, and declare, according to these express words by me spoken, and according to the plain and common sense and understanding of the same words, without any equivocation, mental evasion, or secret reservation whatsoever: And I do make this recognition, acknowledgment, renunciation, and promise heartily, willingly, and truly."

Although the evidence of friends upon their affirmation was, previously to the passing of the foregoing act, admissible on all occasions; yet, as it is probable that, in consequence of this further acknowledgment of their civil rights, they may be more frequently called upon, than heretofore, publicly to make their solemn affirmation, we desire, in the language of this meeting on a former similar occasion, to remind our dear friends of the saying of our blessed Lord and Saviour Jesus Christ; "A city that is set on a hill cannot be hid;" and in every age, as many as do walk in obedience to his Gospel, must unavoidably be so; for the daily cross and self-denial which he doth enjoin, are public marks, which are easily seen and readily observed by those with whom we have occasion of business or converse; and our transacting hereof with uprightness, justice, and moderation, will show that we have an awful regard to our Lord Jesus Christ, whom we acknowledge and declare to be our great lawgiver and example. It is the effect of that grace and truth which are come by Jesus Christ, to draw men into

Cautionary
advice.

obedience to his law written in the heart, by which only the inside can be made clean, and, according to the degrees of obedience to this divine law, which the apostle calls "the law of the spirit of life in Christ Jesus," the proper result thereof will appear; that is, the outside will be clean also: hereby truth, justice, righteousness, and charity will shine forth in the words and actions of such. We do therefore intreat, that when any friend has occasion to make an affirmation, he be very considerate and sure of the truth of what he is about to affirm, remembering that "a false witness shall not be unpunished, and he that speaketh lies shall not escape,"¹ and that that command, "thou shalt not bear false witness,"² is as well in the Gospel as in the law; and that "all liars shall have their part in the lake which burneth with fire and brimstone."³ If this awful sense of the obligation to truth-speaking adequately rest upon the mind, its effect will be manifest even in the deportment of those who are giving evidence. Let it also be considered, that the ground of this testimony of our religious society is a conscientious scruple: how infamous, therefore, would it be, for any who profess a scruple against swearing at all, to be at the same time guilty of false affirming, and, while they pretend to a great degree of purity, to fall short in common honesty. It would, indeed, be among the highest degrees of hypocrisy, a crime abhorred in the sight of God and man.

¹ Proverbs, xix. 5.² Matthew, xix. 18.³ Rev. xxi. 8.

Meeting for Sufferings, 1st of 11th mo. 1833.

OVERSIGHT.

If any weakness, shortness, failure, or unfaithfulness appear in any professing the same truth with us, we hope faithful friends and brethren will continue their Christian care for their help, instruction, and admonition, in the love and power of the Lord, as in his wisdom they shall see cause, still aiming at their good, their inward peace of conscience, and salvation in Christ Jesus. 1701. P. E.

1
On watchful
care and over-
sight.

We intreat the elders amongst you to abide in that power that gives dominion over all corrupt spirits; and in meekness and condescension to seek to recover that which is strayed; that when the great Shepherd shall appear, you may receive your reward. 1751. W. E.

2

You that are elders and overseers in the church, and concerned in the maintenance of good order, and the preservation of the discipline, keep your own hands clean, and garments unspotted; that you may rebuke with authority, and being clothed with the meekness and gentleness of the Lamb, may steadfastly persevere in the discharge of the duty committed to you; that when the great Shepherd shall appear, you may receive the reward of "Well done, good and faithful servant;" "enter thou into the joy of thy Lord." 1753. W. E.

3

We especially intreat those appointed as elders and overseers to be diligent in the discharge of their extensive and important duties; that the ignorant may be informed, the weak strengthened, the tender encouraged, the scattered sought out, the unwary cautioned, the unruly warned; and that such as act in opposition to the testimonies required

4

of us by the Spirit and doctrines of Truth, may be treated with in love and meekness, yet with holy firmness : that the cause of truth may not be suffered to fall, through the remissness of those who are placed as watchmen on the walls of Zion. 1780. P. E.

5
The duty of
private ad-
monition.

This meeting feels a lively concern to recommend elders, overseers, and other concerned friends, to discharge their duty in Christian love, by faithfully and early administering private counsel when necessary. By this means the hands of those concerned in the further exercise of the discipline will not be weakened by a consciousness of their having themselves departed from the true order of the Gospel. Where private labour may prove ineffectual, or the nature of a case of delinquency may require it, such cases are to be reported in due time to the monthly meeting. 1787.—1801.—1833.

6

This meeting is desirous of encouraging not only overseers, but all well concerned friends, to be diligent in discharging the duty of private admonition. And we desire that the care and love of friends, in this respect, may be manifested not only towards parents and heads of families, but that, where any of our dear young friends stand in need of counsel, it may not be withheld ; trusting that a hint in kindness to such would often be well received. The exercise of Christian care in this private way is an important feature in our discipline : it tends, when the counsel is administered in love, to strengthen the bands of fellowship, and is useful both to those who give, and to those who receive it. 1821.

7
On providing
suitable situ-
ations for
young men.

It appears from information received by this meeting, that young men, members of our society, who have removed to London from various parts of the country, are frequently, from the want of proper superintendence and suitable employment, placed in circumstances of great difficulty and danger. This meeting has been painfully affected on this subject ; and whilst we feel a tender sympathy with such individuals, we believe it right earnestly to impress on the attention of

friends, in our several quarterly and monthly meetings, the very great peril which young men cannot fail to incur, who come, or are sent by their parents, to this great metropolis, without any definite prospect of protection or employment; it is but too evident that such a proceeding may lead even to their ruin. We believe that much may be effected by the kind endeavours of friends, in procuring for our young men situations in the country; and if these endeavours were diligently used immediately on the return of lads from school, it would often be the means of preventing future difficulties. It is also of great importance to forward certificates on behalf of such young persons, as early as possible after their removal; and to place them even before the sending of their certificates, under the kind notice of friends.

In reference to this subject, which has thus engaged our attention, we are again concerned earnestly to advise friends, in their choice of servants, apprentices, and assistants, to prefer the members of our society: a preference which seems to form an essential part of the care which we owe to our religious body. 1821.

We have been brought into a feeling of sympathy with such of our members as are engaged in the sea-faring line, and recommend that friends in the several meetings to which persons of this description belong, extend a tender and watchful care towards them; and when they know of any of their members, so circumstanced, likely to sail to, or frequent a port or ports, at or near to which any of our society reside, that they take early care that such sea-faring persons may obtain the kind oversight of friends during the time they remain in port. 1822.

We have in this meeting been led to the reflection, that one of the great benefits of religious society is, that it places us under the care one of another, and that we are called upon to watch over each other for good. When we see any of our brethren or sisters overtaken with a fault, or neglecting an important duty, we ought to cherish a solicitude for their improvement; and, in that love which would

8

Respecting
friends in the
sea-faring
line.

9

Oversight one
of another.

lead them to Christ, to offer such counsel or encouragement as we may think best calculated to help them. Much depends on the manner in which advice is offered, and on our embracing the right opportunity to convey it. If it should not immediately have a salutary effect, we are not to be too much discouraged; we ought to take heed that we become not impatient or discomposed, but repeat our efforts in a spirit of love and forbearance.—The result of this Christian concern for our friends is often greater than is at the time apparent.

In the exercise of this duty, it becomes those who have the earliest opportunity of knowing the faults of others, seriously to consider on all occasions, whether they ought not to endeavour to reclaim them before they disclose the matter to another. At the same time we believe it has often happened, that the lengthened concealment of the errors of our friends from those who were best qualified to advise them, has been productive of serious injury, which might have been prevented by an early, yet prudent disclosure to those of greater experience. 1827. P. E.

10
The early
settlement of
disputes.

This meeting being deeply impressed with the great importance of the preservation of love amongst us, and with the advantage of an early and timely settlement of disputes, recommends to all friends when they see their brethren in danger of being involved in this way, to be prompt and persevering, in the spirit of love and meekness, in their endeavours to bring such differences to a safe and amicable termination. 1828.

11
General
exhortation.

We are afresh engaged to encourage all friends to watch over one another for good. We greatly desire the increase of true overseers amongst us, under whatever name they may stand in the church. We exhort ministers, elders, and overseers, to take the oversight of the flock, not by constraint, but willingly, and of a ready mind. May those who are called to minister in word and doctrine, be diligent in the exercise of their gifts in the fear of the Lord, and in humble dependence on the ability which he giveth. And may the elders

not consider themselves solely appointed to the care of the ministry; but maintain a lively concern that all the members of their respective meetings may walk in the paths of safety, and be led into the pastures of life. We earnestly desire that every appearance of good may be cherished; that counsel and encouragement may be extended to the young and inexperienced, and a parental care exercised over those who appear to be in danger of wandering from the fold of Christ. May the body be thus edified in love, and the fellowship of the Gospel increase amongst us. 1833.

This meeting earnestly recommends to all friends who are concerned for the prosperity of the truth, to exercise a tender care over the younger members of our society, bearing in mind the exposed situation of many of them and their critical period of life. We would encourage friends to cultivate an acquaintance with such, to call upon them at their places of abode, and to manifest, by the general tenour of their conduct towards them, a kind interest in their welfare and preservation from harm, and a solicitude that they may be established on the right foundation, in the faith and hope of the Gospel. We believe this feeling of regard, if cherished, will induce friends, when any are not diligent in attending our religious meetings, to press upon them the advantage and importance of this primary duty. It will lead them also to encourage our young people to read the Holy Scriptures daily, with desires that the Lord may bless these invaluable writings to their spiritual instruction. And we intreat friends to promote, especially among the younger part of our body, an acquaintance with the writings of our approved authors, in which are set forth the grounds of our religious testimonies, the persecutions suffered by our faithful predecessors in the support of them, and many instances of the visitations of divine love so often mercifully granted in early life.

In order to bring our members, and more especially our younger friends, under notice, with reference to the foregoing advice, this meeting recommends to monthly meetings, that provision be made for the reading, at least once in the year, of their respective lists of mem-

12
The youth to
be especial
objects of
care.

Lists of mem-
bers to be
read over.

bers, either by the elders and overseers, or by the said friends, together with any other well-concerned men and women friends of the monthly meeting, whom it may think proper to unite with them.¹ Monthly meetings are left at liberty, in the performance of this service, if preferable, to read their lists of members when collectively met. 1833.

¹ See Monthly Meetings, No. 26, and the 14th Query.

PARENTS AND EDUCATION.

WE do intreat and desire all you dear friends that are parents and governors of families, that ye diligently lay to heart your work and calling in your generation, for the Lord, and the charge committed to you; not only in being good examples to the younger sort, but also to use your power in your own families in educating your children and servants in modesty, sobriety, and in the fear of God, curbing the extravagant humour in the young ones when it doth appear; and not to indulge or allow of it: for you are set in your families as judges for God, and it is you that must give an account of the power committed to you. And when you see a libertine and wanton spirit appear in your children and servants, that lusteth after the vain customs and fashions of the world, either in habit or outward adorning, and craves your assistance and allowance, without which it cannot get forward while they are under your government; O then look to yourselves, and discharge your trust for God, and for the good of their souls, exhorting in meekness, and commanding in wisdom; that so you may minister and reach to the witness, and help them over their temptations, in the authority of God's power; and when they feel themselves helped and delivered, their souls will bless God for you, and you will reap the comfort of your labour. 1688. P. E.

1
Advice to
parents, &c.

It is our Christian and earnest advice and counsel to all friends concerned, to provide school-masters and mistresses who are faithful friends, to teach and instruct their children; and not to send them to schools where they are taught the corrupt ways, manners, fashions, and language of the world; and of the heathen in their authors; tending greatly to corrupt and alienate the minds of children into an averse-

2
Respecting
school-mas-
ters and mis-
tresses.

ness or opposition against the truth, and the simplicity of it. But take care that you train up your children in the good nurture, admonition, and fear of the Lord, in that plainness and language which become truth. 1690. P. E.

- 3 Advised, that school-masters and mistresses who are faithful friends, and well qualified, be encouraged in all counties, cities, great towns, or other places where there may be need: and that care be taken, that poor friends' children may freely partake of such education as may tend to their benefit and advantage, in order to apprenticeship. 1695. P. E.

4
Apprentices.

It being under consideration how friends' children might be disposed of, that are trained up in the way of truth, and fit to be put forth apprentices; it is the advice and counsel of friends, that special care be taken to put them apprentices to honest friends, that they may be preserved in the way of truth. 1697.

5
Useful occupations.

This meeting doth earnestly recommend that friends of all degrees take due care to breed up their children in some useful and necessary employments, that they may not spend their precious time in idleness; which is of evil example, and tends much to their hurt. 1703. P. E.

6
Education.

As touching the education of friends' children, for which this meeting hath often found a concern, we think it our duty to recommend unto you, that no opportunity be omitted, nor any endeavours wanting, to instruct them concerning the principle of truth which we profess: and there being times and seasons, wherein their spirits are, more than at others, disposed to have such things impressed upon them, so we desire that all parents, and others concerned in the oversight of youth, may wait in the fear of God to know themselves qualified for that service; that in his wisdom they may make use of every such opportunity which the Lord shall put into their hands. 1717. P. E.

We tenderly recommend to all parents, and such as may have the care of children, that they do, as far as in them lies, carefully inspect, and narrowly inquire into, the manner of their conversation; that where counsel or reproof may be wanted, it may in the spirit of love and in sound judgment be given. 1724. P. E.

7

And you who are parents of children, labour fervently in spirit, with secret supplication unto the Lord, that he may give them an inheritance in the truth, wherein they may be enabled to stand up in their generation after you, to his praise and glory, rather than labour to get inheritances for them in this world, which has proved a snare and temptation to some to shun the cross, and embrace the glory of this present world. But let those to whom God hath given riches, take the apostle's advice, That they be not highminded, but fear, and trust not in uncertain riches; but therewith be rich in good works, willing to communicate, ready to distribute, and therein be a good example to their children.¹ 1725. P. E.

8

We earnestly and tenderly advise, that mothers of children (as well as fathers), as they have frequently the best opportunities, would take particular care to instruct them in the knowledge of religion, and the Holy Scriptures; because it has been found by experience, that good impressions, early made on the tender minds of children, have proved lasting means of preserving them in a religious life and conversation. When parents or guardians are deficient in such their care, we recommend to monthly meetings, that they stir them up thereto, either by visiting them in their families, or in such manner as in the wisdom of God they may see meet; that so the doctrines of the Gospel, and a conversation agreeable thereto, may be maintained unto all generations. 1731. P. E.

9

Children to be trained in a knowledge of Holy Scripture.

And, as it hath been frequently the care and concern of the meeting to advise parents, and all who have the tuition and education of chil-

10

¹ 1 Tim. vi. 17, 18.

dren, to bring them up in the nurture and admonition of the Lord, we are still sensible that there is occasion to repeat our tender advice and exhortation that you would lay this matter closely to heart; for it is certain that the preservation of your offspring in the way of true religion and godliness, is of much greater moment to their happiness, both in this life and in that which is to come, than any thing else you are capable of doing for them. We therefore renew our advice, that you be diligently exercised in such a godly care, waiting upon God for wisdom from him, first to walk wisely and circumspectly before them yourselves, and then you may, with more weight and authority, in the meekness of that wisdom, instruct, advise, exhort, and rebuke, as you shall see occasion. And we think it will contribute very much to your success in these endeavours, if you put them frequently, in a solemn manner, upon reading the Holy Scriptures, especially such parts of them as relate to the great doctrines and precepts of the Christian religion, and then wait upon God with them, that you may become instruments to open their understandings; and, in the sense of his power and wisdom, press them closely to the practice of what they read. Such an exercise as this, begun early and frequently repeated, we recommend as the indispensable duty of all concerned, and the most likely means for the preservation and improvement of children in the way of truth; and, through the Lord's blessing, to secure them from being prevailed upon by the many false, deceitful spirits that are gone forth into the world, tending to subvert the Christian faith, and a practice and conversation agreeable thereto. 1735. P. E.

11
Instruction
in modern
languages.

It has been the concern of this meeting, from the relation given of truth's spreading in foreign countries, that friends who are of ability, and have the prosperity of truth at heart, would in the education of their children take care, as suitable opportunities and occasions may offer, to let them be instructed in some modern tongues, as French, High and Low Dutch, Danish, &c. that so when they are grown up, they may reap the benefit thereof; and, as it shall please the Lord to dispose and incline them, may be of service to the church. 1737. W. E.

We do with earnestness recommend to all such parents as have experienced the gracious dealings of the Lord with their own souls, to take all proper opportunities of instilling into the minds of their children just sentiments respecting the vanity and emptiness of fading and transitory enjoyments; and to direct them to seek after that solid peace and serenity of mind, which attend the sincere practice of true religion and virtue. 1745. P. E.

12
Parents, &c.

We desire that your several monthly and quarterly meetings, where any school-masters or mistresses of our profession may reside, may not be wanting to admonish them, to bring up the children of friends, committed to their care, as much as in them lies, in plainness of speech, behaviour, and apparel, agreeable to our profession: and that such of them as have boarders in their families, would frequently call them together, and accustom them to a solemn reading of the Holy Scriptures, and press and excite them to the observance of the Christian precepts therein contained: and that they themselves walk before the scholars as ensamples of that plainness and simplicity which they commend. 1745. P. E.

13
School-mas-
ters and mis-
tresses.

As the want of proper persons amongst friends qualified for school-masters hath been the occasion of great damage to the society in many places, as thereby well-disposed friends are deprived of opportunities for the education of their children in a manner consistent with a religious concern for their welfare, and have been necessitated to send them to those of other persuasions; whereby the tender minds of such children have been in great danger of being leavened into the language, customs, and habits of the world, from whence it is difficult afterwards to reclaim them; we desire friends would attend to this important point, and in their monthly meetings assist young men of low circumstances, whose genius and conduct may be suitable for that office, with the means requisite to obtain the proper qualifications; and, when so qualified, afford them the necessary encouragement for their support. 1751. W. E.

14

15 It has been the frequent concern of this meeting, by former advices,
 Parents, &c. to press all parents, guardians, and heads of families, to a strict watch
 over the conduct and behaviour of their children, servants, and the
 youth under their care; and, in order that they themselves may be
 properly qualified to discharge so great and necessary a duty, we
 earnestly recommend, that in whatsoever relation they stand to the
 rising generation, they be very circumspect and exemplary in every
 particular of their own conduct, and be fully given up in faithful obe-
 dience to the manifestations of light and grace received: whereby they
 will be enabled to advise and reprove with proper authority, and to
 restrain those under them from all superfluous and hurtful things,
 which it may be in their power to prevent. 1758. P. E.

16 As the right education of children, and the nurture of youth, is of
 very great consequence to them, and to the succeeding generation, we
 pressingly exhort all parents and heads of families, to procure such
 useful learning for their children, as their abilities will admit; and to
 encourage them, as well by example as precept, to the frequent read-
 ing of the Holy Scriptures; and that they begin, as early as possible,
 to instil into their tender minds the principles of truth and virtue; and
 instruct them in the nature and necessity of being born from above,
 without which, our Lord declared, no man shall see the kingdom of
 God; and, in order hereunto, that they labour to bring them acquainted
 with the holy seed, which is sown by the divine hand in every heart
 for that gracious end.

The importance of an early instruction in the law of God, is set
 forth with peculiar strength, clearness, and solemnity: "Hear, O
 "Israel, the Lord our God is one Lord: and thou shalt love the Lord
 "thy God with all thine heart, and with all thy soul, and with all
 "thy might: and these words which I command thee this day, shall be
 "in thine heart; and thou shalt teach them diligently unto thy children,
 "and shalt talk of them when thou sittest in thine house, and when thou
 "walkest by the way, and when thou liest down, and when thou
 "risest up."¹ It is requisite also that restraint be added to instruction, it

¹ Deut. vi. 4—7.

being much easier, as well as more prudent, to exercise it upon the first appearances of an inclination to dangerous or hurtful liberties, than afterwards; for where children, through the prevalence of fond affection, have been accustomed to improper indulgences, when they are grown to such a dangerous degree of ripeness, that the exertion of authority hath become absolutely necessary, the strength of their passions so habituated, hath often proved unconquerable, or very difficult to overcome; to the great hurt of the unhappy youth, and the unspeakable grief of the imprudently indulgent parents. 1760. P. E.

To all masters and tutors of children, we affectionately address ourselves; that in a particular manner it may be your care to caution, and as much as in you lies to guard, the youth committed to your charge, against the dangers and allurements of evil communications, and the reading of profane and immoral writings, (those powerful engines of Satan), whether they be such as directly tend to defile the affections, or, with a more specious appearance, to subvert the doctrines of Christianity, by a presumptuous abuse of human reason, and by vain and subtle disputations, after the rudiments of the world, and not after Christ. 1766. P. E.

17
Masters and
tutors.

As, next to our own souls, our offspring are the most immediate objects of our care and concern, it is earnestly recommended to all parents and guardians of children, that the most early opportunities be taken, in their tender years, to impress upon them a sense of the Divine Being, his wisdom, power, and omnipresence, so as to beget a reverent awe and fear of him in their hearts; and, as their capacities enlarge, to acquaint them with the Holy Scriptures, by frequent and diligent reading therein, instructing them in the great love of God to mankind through Jesus Christ, the work of salvation by him, and sanctification through his blessed Spirit. For though virtue descendeth not by lineal succession, nor piety by inheritance; yet we trust the Almighty doth graciously regard the sincere endeavours of those parents, whose early and constant care is over their offspring for good;

18
Parents, &c.

who labour to instruct them in the fear of the Lord, and in a humble waiting for, and feeling after, those secret and tender visitations of divine love, which are afforded for the help and direction of all. Be ye therefore excited to a faithful discharge of your duty. Be examples to them, in your meetings, your families, and your employments, of a diligent, humble watchfulness, and steady regard to that holy principle in yourselves, which you recommend to their observance. Be careful not to indulge them in any thing of an evil tendency. Keep them, while young, out of the vain fashions, the corrupt customs, and unprofitable conversation of the world; guard them against the reading of plays, romances, and other licentious publications, of a nature prejudicial to the promotion of true Christianity; likewise against the public pastimes, and pernicious diversions of the age: all which are the inventions of degenerate and corrupt spirits, and strongly tend to draw the incautious mind from a sense of religious duty, to bring it into a state of alienation from the life of God, and to deprive it of that inexpressible comfort and delight, which attend the daily exercise of religion and virtue. 1767. P. E.

19
The offspring
of friends in
straitened
circum-
stances.

It is the renewed concern of this meeting, to recommend a care for the offspring of parents whose income or earnings are so small, as to render them incapable of giving their children a suitable and guarded education, and that especially from home. They may be exposed to mix with others not of our religious persuasion, which so often leads into hurtful habits, from which they are not afterwards easily reclaimed: and as some of our members may incautiously permit their offspring to suffer this great loss, rather than apply for assistance from their monthly meetings, it is recommended to friends in every monthly meeting to seek out such of their members as may be thus straitened, and administer to their help; and it is desired that such will receive the salutary aid with a willing mind, and thankfulness to the great Author of all good. 1777.

20
Parents, &c.

And ye parents, be ye solicitous to discharge your important and awful duty, with scrupulous attention. It is often too late to warn the

youthful mind of danger, when your own negligence, or indulgence, hath suffered your offspring to deviate from that path of simplicity, in which you have thought yourselves bound to walk, and in which you have found peace. If you fail to suppress the early beginnings of undue liberty, how can you expect a blessing on your endeavours, when further deviations at length arouse your attention? and how, having failed to rule your own houses well, can you expect duly to "take care of the church of God," by performing that too much neglected duty of private admonition therein? There were of old those who brought children to Christ, in the days of his flesh; and now the religious parent can breathe no better aspiration for them, than when he spiritually commends his tender offspring to the protection of his Lord. But see, friends, that you encourage no propensities in them which prevent a union with Him. Restrain them, we beseech you, from associating with those whose influence and example lead away from his law; and be especially careful that you introduce not among them, publications, which are either wholly or in part, repugnant to the faith as it is in Jesus. Let it be your own daily care to endeavour after closer communion with him, and to walk in meek submission to his commands: so may you gain, over the minds of the youth providentially placed under your care, that ascendancy which arises from the united effects of sound judgment, truest love, and a good example. 1800. P. E.

Dear friends, you know our annual inquiry, 'Do friends endeavour, by example and precept, to train up their children, servants, and those under their care, in a religious life and conversation, consistent with our Christian profession?' The query then descends to particulars, all of them indeed important, but we now hint at them only to observe, that, important and indispensable as we believe they are for us, they are not to be made the sole criterion for judging whether religious education has been duly and successfully given. Consider, dear friends, what subjection of spirit, what care of conduct, and what self-restraint go to make up a good example; tempered as it

21

Application of
the 4th query.

should be with sweetness of manner, seconded by holy firmness, and recommended by its being manifest that yourselves are "seeking first the kingdom of God, and his righteousness." These are truly great, but they are attainable objects; and equally the duty of every one who lays claim to the Christian character; for though all are not called to the same stations in the militant church, all are invited to heaven; and the general terms of invitation are alike to all. O friends, did we all thus seek and attain to the things that are excellent, precept, impressive precept, would not be withheld. Love would inspire it, prudence would direct it, both as to season and quantity, and what reason have we not for hoping that the Lord himself would render it availing by his blessing? 1807. P. E.

22
Dress and ad-
dress.

Among some of the most irksome restraints to the lively dispositions of youth, are often those which relate to speech and dress. But as we know that the ground of our dissent from the world in these things, is Christian simplicity; so we know by experience, that they are often the means of defence against temptation to mingle in the company of such as are unsuitable examples for our youth to observe and to follow. And when by the gentle intimations of the Spirit of Truth in their ripening understandings, they are entered on a course of self-denial, they will feel you doubly dear to them, for having led them on in the way they should go, and will bless the Lord on your behalf. 1808. P. E.

23
Attendance of
week-day
meetings.

The habit of a constant attendance of meetings for divine worship, forms an important branch of the religious education of our youth; we are therefore desirous of impressing on the minds of those to whom they are intrusted, and who themselves may be diligent, to beware how they deprive their children of such opportunities on the week-day, even for the sake of their attendance at school. 1815. P. E.

24
Parents, &c.

We observe with pleasure the increasing desire manifested by friends to obtain a guarded and useful education for their children. The reports concerning the schools under the notice of this meeting prove that

religious care and good order prevail in them, and have yielded us great satisfaction. The improvement of the understanding, and the communication of that knowledge by which it may be more extensively prepared for the service of Him to whom we must all render our account, are duties not to be neglected. We desire however to impress upon all, whether parents, or those to whom they intrust their tender offspring, the supreme importance of inculcating the first of duties, the fear and love of God. Parents, &c.

A watchful parent will at no time be more alive to the welfare of his children, than when they are passing from the age to which we have just adverted, to the succeeding stage of life. The situations in which they are then placed, and the companions with whom they associate, may have a decided influence on their future character. We would therefore encourage both parents and masters, not to relax at this critical period, either in care or counsel, or in proper restraint tempered with kindness. Here we would advert to the importance of good example, and to the great blessing which will attend the labours of those whom we are now addressing, as they seek to become preachers of righteousness, in life and conduct, to those around them. How inviting, how instructive, it is, to behold such as by the purity of their lives, by the meekness of their spirits, and by the benevolence of their characters, are adorning their profession! 1816. P. E.

Dear friends, who fill the important station of parents, permit us to express the warm interest which we have felt on your account, and on that of your offspring. It has often been the concern of this meeting to recommend, (and again feeling its importance we desire to enforce the advice,) that your interesting charge may, from very early life, be brought up "in the nurture and admonition of the Lord." Let it be your earnest and tender care to subject their wills, and thus prepare them to bear the cross of Christ. Cultivate in their minds, a strict regard to truth and integrity. Neglect no endeavours to preserve them in the paths of virtue, and let them be early habituated to simplicity of dress and manner, and to restraints from indulgences inconsistent with our Christian profession.

Parents, &c.

Parents, as they watch the opening capacities of their beloved offspring, may instil into them, during their very early years, (a period when prejudice and worldly temptations present but little obstruction to the work,) the first principles of religion. It is their indispensable duty to seek opportunities for this purpose; that they may impress upon their children the fear and the love of God; and point their early affections to the blessed Jesus, who laid down his life for them, and who has, in a peculiar manner, called them unto himself.—“Suffer little children to come unto me, and forbid them not.”

A highly important means for promoting these objects, is instruction in the Holy Scriptures. No study is more interesting to children when it is judiciously presented to their attention. It is a pleasant and most useful employment to store their tender minds with a knowledge of those sacred histories which so beautifully display the wisdom and love of God; to make them acquainted with the types and prophecies which represented beforehand the coming and character of Christ; and to point out to them those essential truths which were fully brought to light by the gospel. In the course of such instruction, their minds ought to be directed to those parts of Scripture which elucidate our peculiar religious testimonies. Thus, as they advance in life, they will know on what grounds their profession rests. An increasing attachment to that profession will also be promoted in them, by their being led to peruse the history of our society, and especially the interesting lives of our early predecessors.

As friends are thus concerned to communicate to their tender charge a knowledge of Christian truth, we believe that they will themselves often derive instruction as well as comfort from the work. In prosecuting this work, however, let us always remember that we cannot, of ourselves, produce religion in the mind. On this principle, we must make it our chief object to direct the early and constant attention of our offspring to the Spirit of Christ within them, from which alone can spring the fruits of righteousness: we must wait upon that Spirit ourselves, for ability to perform our parental duties; and we must seek the Lord, in prayer, for his blessing upon all our efforts. Teach them, dear friends, that of themselves they can do nothing; let them be ac-

customed, in early life, to religious retirement; and tenderly advise them to lift up their hearts, morning by morning, and evening by evening, to the Author of all their mercies. Thus they will experience preservation, and as they increase in stature, will increase also in favour with God and man. Parents, &c.

But, never forget, that it should be your care to set that example of a humble Christian, which so beautifully enforces the pure precepts of the gospel; your own minds must be seasoned with grace; and your labours will only be effectual as they are carried on and blessed by the power of the Spirit of Christ. If, in the discharge of this duty, discouragements should arise, let not these become a cause of dismay. Even these may teach the important lesson, highly necessary to be learned, that it is only as fresh supplies of holy aid are granted, that we can safely labour in this work. The evidence which will at times in mercy be afforded, that Divine Goodness views such efforts with acceptance, and the cheering trust that the continued care of a tender parent may, if not at the time, yet at a future day, be rewarded, are powerful incitements to persevere in the way of well-doing. 1818.

In the earliest periods of life, much of the care of children rests with mothers, and we desire that in all cases their pious endeavours may be strengthened by the co-operation of the fathers. The youthful mind is very soon susceptible of serious impressions; and we believe that if parents are careful to watch the most favourable opportunities, they may instil religious truths, lay a foundation for correct principles, and give a right bias to the affections, which may be greatly blessed at a future day. The safe ground on which parents can proceed, is so to live and so to wait before the throne of grace, as to be enabled to pour forth their secret prayers for the blessing of the Most High. Then, instead of looking back with bitter regret, if their beloved offspring should deviate from the path of Christian virtue, they may commit their cause with conscious integrity to Him whom they have desired to serve. 1821. P. E.

26

27
Parents, &c.

Much of the undue liberty indulged in by the youth, is often occasioned by the early indulgence granted to them by the parent: wherefore this meeting tenderly, affectionately, yet earnestly, intreats such as are parents, or have the care of children, that they be very early and firm in endeavouring to habituate them to a due subjection of their will; that, having maturely weighed the injunctions which they find necessary to impose, they suffer them not to be disregarded and disobeyed. The habit of obedience, which may thus be induced, will render the relation of parent and child additionally endearing; and as it will prepare the infant mind for a more ready reception of the necessary restraints of the cross, it may be considered, in part, as preparing the way of the Lord: whilst those who neglect to bend the tender minds of their children to parental authority, and connive at their early tendencies to hurtful gratifications, are, more or less, making way for the enemy and destroyer. 1822.

28

In contemplating the temptations incident to human life, our thoughts are again turned to the responsible situation of parents, and others who have the care of children. Much depends, under the divine blessing, upon the early formation of character. We therefore earnestly recommend to all who have the charge of youth, to embrace the first opportunities to instil into their tender and susceptible minds correct principles of piety and virtue; in reverent fear to speak to them of Him who made them, and of Him who died for them; and to turn their attention to the discoveries of the Spirit of Truth. It is of great importance that every endeavour should be used, in love to check the evil propensities of their nature, to control their will, to induce habitual reverence for God, and for the solemn truths of the Gospel, and to lay the foundation of that humble faith in redemption through Christ, and in the teachings of the Holy Spirit, which we believe to be the basis of the Christian edifice.

Calmness and firmness on such occasions, and indeed in the daily occurrences of life—precept enforced by consistent example—are well calculated to command respect, and to give the most beneficial effect

both to restraint and counsel. When true parental love, regulated by the love of Christ abiding in the heart, is thus exercised, it often produces obedience and corresponding love in the child. In this parental love, a watchful care is maintained with regard to his associates; and this dangerous avenue to evil is sedulously guarded. On the same principle, the attentive parent will exercise a diligent care, that the minds of his offspring be not contaminated by perusing such books as would induce a disregard for the tendering visitations of divine love; or a disrelish either for the truths of Holy Scripture, for the society of good men, or for the narratives of those who, through the power of redeeming love, have been prepared to enter into eternal rest. Thus we may see that that which is of the world leadeth unto the world, whilst that which is of God leadeth unto God. 1824. P. E. Parents, &c.

The importance of endeavouring to train up children in the right way of the Lord is so great, that it is no cause for surprise that the minds of faithful brethren are, from year to year, as has been the case at the present time, exercised on the subject in this meeting. Our Christian profession leads to a religious life and conversation of great purity, both in example and precept. It forbids worldly-mindedness: it enforces the necessity of habits of Christian love and gentleness: it enjoins a watchful, guarded demeanour: it allows of no compromise of principle for any system of expediency. Thus the life of a pious parent will show forth a steady endeavour to follow the light of Christ, and to imitate his pure and holy example. 29

Such parents will often watch for favourable opportunities to imbue the susceptible minds of their youthful charge with the true filial fear and love of the Almighty; to turn their attention to "the Lamb of God, which taketh away the sin of the world;"¹ and to instruct them in the precious truths of Holy Scripture. They will frequently feel the vast importance of doing their utmost to cultivate in their tender offspring,

¹ John, i. 29.

Parents, &c. a humble obedience to the teachings of the Lord's Spirit; and, as they advance in years, to establish in them a firm belief in the all-sufficiency of this holy guide. When precept and example are thus happily combined, they most effectually prepare the way for the adoption of those testimonies and practices in regard to speech, behaviour, and apparel, which accord with our views of Christian simplicity. These we believe to have their origin in that pure and perfect law of the Lord, from whence spring our more important views of Christian doctrine and practice. And we desire that none of our dear friends may be discouraged in contemplating that high standard of parental duty, which we are concerned to hold up. All should be endeavouring to perform their part with entire consistency; and if we are sincere in these attempts, we have abundant cause to believe that the blessing of the Most High will not be withheld. 1826. P. E.

30 We affectionately exhort parents, and all who have the care of children and young persons, constantly to bear in remembrance the great value of a tender conscience; and to turn their attention to the secret instructions of Divine Grace, reproving for evil, and bringing peace for doing well. Be concerned, dear friends of this class, early to subject the wills of those entrusted to your charge; encourage them to fix their affections on things which are eternal; set before them the necessity of being converted from the evil of their own hearts, and kept clean from the sin which abounds in the world; impress them with a sense of the holiness and purity of God, and of his righteous law: and whilst we would exhort you to continue to instruct them in the invaluable truths of the Bible, may you lead them to seek after the practical application of these precepts and doctrines under the influence of the Holy Spirit. By such a course of religious care and Christian instruction, carried on, in simple, humble dependence upon God, you will perform the great duty of bringing them up in the nurture and admonition of the Lord. 1830. P. E.

The reports which we have at this time received, of the state of our public schools have been satisfactory to us ; we believe that they have been rendered a great blessing to our society. Our sympathy and esteem are peculiarly due to those who are conscientiously occupied in discharging the responsible duties attached to the care of youth. With the right fulfilment of your trust, dear friends, our hopes of a succeeding generation are intimately connected. Your calling is arduous, but of eminent utility ; and one in which you have abundant opportunity to serve the Lord. You have especial need to seek for the wisdom which is from above ; but if, through heavenly help, you have been made instrumental in establishing correct moral habits and sound religious principles, however limited your sphere, you may hope to partake of the blessing of those who turn many to righteousness. We are religiously concerned that our young people of every class, whilst they are receiving that education which will fit them for usefulness in after life, may continue to be trained up in the knowledge and love of the Holy Scriptures ; and that they may, in humility and the fear of the Lord, examine for themselves the external evidences of the Christian religion. May they ever be preserved in that teachable, watchful, and tender state of mind in which they will be alive to the perceptible influence of the Holy Spirit, and in which the Lord will be pleased to grant them a right understanding of the way of life and salvation.

1833. P. E.

31

School-masters, &c.

PLAINNESS AND MODERATION.

1
Exhortations
to Christian
simplicity and
self-denial.

It is much upon us to put friends in remembrance to keep to the ancient testimony, truth begat in our hearts in the beginning, against the spirit of this world; for which many have suffered cruel mockings, beating, stoning, &c. particularly as to the corrupt fashions, dealings, and language of the world, their over-reachings and vain jestings; that the cross of Christ in all things may be kept to, which preserves friends blameless, and honours the Lord's name and truth in the earth. 1675. W. E.

2 It is our tender and Christian advice that friends take care to keep to truth and plainness, in language, habit, deportment, and behaviour; that the simplicity of truth in these things may not wear out or be lost in our days, nor in those of our posterity; and to avoid pride and immodesty in apparel, and all vain and superfluous fashions of the world. 1691. P. E.

3 This meeting, under a deep sense that pride, and the vain customs and fashions of the world prevail over some of our profession, particularly in the excess of apparel and furniture, doth earnestly recommend, that all who make profession with us take care to be exemplary in what they wear, and what they use, so as to avoid the vain customs of the world, and all extravagancy in colour and fashion; and keep themselves, in respect thereof, spotless and blameless, adorning their profession in all modesty and sobriety: and that all parents be watchful over their children, and careful not to suffer them to get up into pride and excess, but keep them to that decent plainness which becomes the people of God; that their children may not be exposed to ruin by their parents' neglect. 1703. P. E.

Let all be examples to their children, in wisdom, moderation, and plainness in language and habit; and not examples only, but also restrain them from any thing that might be to their hurt, either inwardly or outwardly: neither providing for them costly and gaudy attire unbecoming godliness, nor letting them have money to gratify themselves therein. 1709. P. E.

4

Exhortations
to Christian
simplicity and
self-denial.

We exhort all such as are professors of the truth, faithfully to obey the same, in keeping to the cross of our Lord Jesus Christ, and to the several testimonies thereof; so that none may despise the day of small things, or turn aside from the plainness, simplicity, and life of the truth, into the words, ways, customs, and fashions of the world, which are vain, and will perish with the using; God having redeemed his people out of the same, through his righteous judgments in their inward parts: knowing, that whatsoever hath been condemned, and overturned thereby, is never to be built up again, by any who are lovers of the truth as it is in Jesus. 1712. P. E.

5

Advised, that all friends, both male and female, be careful that their adorning be that "of a meek and quiet spirit, which is in the sight of God of great price;" even as the holy men and women of old, professing godliness, were adorned. O that our young men and women would follow their example! but to our great grief we find too many of our young men, instead of observing that gospel exhortation to be soberminded, have given way to lightness and vanity; the pernicious effects whereof have led them into pride, and such extravagances as those who are not of our profession observe, as marks of declension from our primitive plainness. And O that our young women, likewise, would cease from all unseemly and immodest appearance in their apparel! Certainly both males and females who take such undue measures, fly from the cross of Christ; and if they do not repent and return, they will thereby suffer great loss. 1715. W. E.

6

Forasmuch as a true Christian practice, and every branch of it, is

7

Exhortations
to Christian
simplicity and
self-denial.

the fruit and effect of the inward sanctification of the heart, by the Spirit of Christ, for which we are frequently to wait on him in all humility and lowliness of mind; we tenderly advise, that every thing tending to obstruct, or divert the minds of children, or those of more advanced years, from this good exercise, may be carefully avoided and taken out of the way. And it being evident, that the glory and vanity of the world, and the pleasures and diversions of it, are of this nature and tendency; we therefore advise that all parents and masters, in the first place, be good examples to their children and families, in a humble and circumspect walking, and with all plainness of habit and speech; and also, that they be very careful not to indulge their children in the use and practice of things contrary thereunto. For we are sensible that, by such habits, of how little moment soever some may think them, the tender minds of children, while very young, being lifted up, and drawn aside from the simplicity of the truth, a foundation is early laid for those undue liberties, so justly complained of; for a love and delight in such things, imprudently indulged at first, grows up with them, and becomes strengthened more and more into confirmed habits; and thus some have become enemies to the cross of Christ, and forsaken and opposed the way of truth; which possibly might have been prevented by parents doing their duty, in being good examples, and not cherishing the seeds of vanity and folly in their children, but, on the contrary, prudently discouraging every appearance of evil in them: which necessary duty we earnestly recommend to their serious consideration and practice. 1735. P. E.

- 8 It is also our concern to exhort all friends, both men and women, to watch against the growing sin of pride, and to beware of adorning themselves in a manner disagreeable to the plainness and simplicity of the truth we make profession of. O that they would duly consider that reproof which the Lord, by the mouth of his prophet, pronounced against the haughty daughters of Zion, where he describes even the particularities of their dressings and ornaments, so displeasing to the Lord, and drawing down his judgments upon them!¹

¹ Isaiah, iii.

“I will,” saith the apostle Paul, “that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works:”¹ plainly shewing, that such adornings are contrary to the profession of godliness. The apostle Peter also is very full in his exhortations on this subject: “Whose adorning,” saith he, “let it not be that outward adorning, of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner, in the old time, the holy women also who trusted in God, adorned themselves:”² plainly intimating, that those who of old were holy, and did trust in God, placed not their delight in such ornaments. O that ye would weigh and consider these things! “Let your moderation be known unto all men,”³ and, “grieve not the Holy Spirit of God;” but, be ye followers of Him, as dear children; walking “circumspectly, not as fools, but as wise, redeeming the time, because the days are evil.”⁴ 1739. P. E.

Exhortations
to Christian
simplicity and
self-denial.

The example of our blessed Saviour and his followers, and of virtuous and holy men in all ages, ought to make a due impression on every considerate mind; and especially on such as have had the advantage of an education in a plainness agreeable to such example.

9

Let not any such as degenerate in these respects excuse their own weakness, under a pretence of the misconduct of some, who have appeared outwardly plain; an objection of very little weight: for did they rightly consider, they would clearly see, that the very reason why deceivers sometimes put on plain apparel, is, because true men have been accustomed to wear it. We also tenderly advise, that friends take heed, especially those who should be exemplary to others under their care, that they exercise plainness of speech without respect of persons, in all their converse among men; and not balk their testi-

¹ 1 Tim. ii. 9, 10. ² 1 Pet. iii. 3, 4, 5. ³ Phil. iv. 5. ⁴ Eph. iv. 30; v. 1, 15, 16.

Exhortations
to Christian
simplicity and
self-denial.

mony by a cowardly compliance, varying their language according to their company: a practice of very ill example to our observing youth, and rendering those who use it contemptible, and looked upon as a kind of hypocrites, even by those with whom they so comply. 1743. W. E.

- 10 It is matter of exceeding grief and concern to many of the faithful among us, to observe, how far that exemplary plainness of habit, speech, and deportment, which distinguished our forefathers, and for which they patiently underwent reproach and contradiction, is now departed from, by too many under our name. A declension from the simplicity of truth herein, hath been, and we fear is, attended with pernicious consequences, in opening the way of some, the more easily and unobservedly, to attend the places of public resort, for the exercise of sports, plays, and other hurtful and destructive diversions of the age; from which truth taught our faithful elders, and still teaches us, wholly to refrain; and indeed the Christian gravity of their lives and actions carried with it a severe reproof, and manifest opposition to the wantonness and levity of such dangerous and sinful pastimes.

Wherefore, we beseech you, be not deceived, nor led aside by false notions of imaginary pleasures, to partake of works of darkness, but “watch and be sober,” and, as becometh children of the light and of the day, “abstain from all appearance of evil.”¹ 1753. P. E.

11
Against
worldly gran-
deur and ex-
pensive ha-
bits.

We find it necessary to remind you, that our worthy ancestors, having their eye directed towards an enduring inheritance, and their affections established upon things above, sought not after greatness in this world; but passed the time of their sojourning here in fear, and in great simplicity of heart, as well as of outward demeanour; endeavouring thereby to reach the divine witness in every mind, and promote the love of truth and righteousness amongst mankind.

In minds thus bent upon seeking a more glorious inheritance than

¹ 1 Thes. v. 6, 22.

temporals can afford, the love of this world had little influence. They were shining examples of temperance, justice, and truth. A defection from this simplicity of heart and heavenly-mindedness, into the love and pursuit of this fading world, hath obviously prevailed with too many amongst us, and produced the fruits of pride and ambition. These have brought in many wants, from which the simplicity and integrity of our ancestors preserved them. To satisfy these wants, divers have been excited to enter into a larger extension of trade and commerce, than they had stock and ability to conduct. Vain ambition, and evil emulation, have led into higher living, and greater expenses, than their income would admit. Reduced by these means in their circumstances, yet unwilling to lessen their appearance in the world, they have made use of indirect methods to procure a temporary support, which have ended in failures and bankruptcies.

This lamentable defection in some under our name, hath occasioned great reproach, and grievous suffering in the property of many, almost to the ruin of individuals, who placed more confidence in them on account of the self-denying profession they made to the world. 1767. P. E.

Now, dear friends, we would mention one subject which at this time has been under our notice; a caution to all, to use moderation in their manner of living; and in this way to seek relief from the increasing expense of the times in which we live, rather than by engaging in more extensive, and often hazardous schemes in trade. By these latter means the mind becomes encumbered, and unfitted for religious service, yea, often for religious thought, and for breathing daily after the spiritual riches, which are to be enjoyed in close communion with God. And let us beseech you to consider, how distant from the state which endeavours to stand resigned to give up all, if required, is that state which indulges itself in ease to the full extent of its power, or is endeavouring by multiplied adventures in trade, to acquire that power which it covets for the purpose of worldly enjoyment. 1810. P. E.

12

Advice as to
moderation in
the manner of
living:

13
and to simplicity in the
furniture of
houses:

A fear has prevailed amongst us, at this time, that not a few elder friends, and even some who take part in our discipline, have not been sufficiently exemplary with regard to plainness; particularly in the furniture of their houses. It seems, therefore, right to caution all against giving way, in this respect, to the varying, and often costly, fashions of the age. Though it is a weakness which does not seem to savour so much of personal pride, as does vain attire; yet it bespeaks a mind engaged with trifles, and a fondness for show which is inconsistent with the Christian character; and it disqualifies for duly advising such as may rush into further degrees of extravagance. 1809. P. E.

14

Moderation in personal and domestic expense, every way becomes the followers of a Saviour, who was "lowly in heart." We are therefore engaged to press it upon our young friends, just setting out in life, to beware of needless expense in the furniture of their houses, and in their general domestic habits. Even those who think their property may entitle them to abundance or to elegance, by indulging in costly habits are setting but an ill example to those of more contracted means; and as we are but too apt to copy that which coincides with our natural disposition, our want of circumspection may prove an incitement to extravagance in others, and prompt them to use exertions for supporting an appearance, which may divert them from the true business of life,—the daily study to be approved in the sight of God. 1812. P. E.

15
and in dress
and address.

The love of the world operates in various ways to turn us aside from the path of holiness. We believe that it leads many to gratify themselves in dress and language, in a way inconsistent with Christian simplicity. We are convinced that this departure from our well-known testimony, is an inlet to greater temptations, and we believe that where this salutary restraint is found to be irksome, a desire to throw it off tends to retard the spiritual growth. We therefore affectionately intreat those who may be thus disposed, that they would consider well the motives for their conduct, and reflect whether by this unwillingness to take up the cross to their natural inclinations, they are not so far declining to become the disciples of Christ. 1820. P. E.

It ought to be the frequent concern of every one who professes the name of Christ, by watchfulness unto prayer, (a duty often enjoined, but which cannot be too deeply impressed,) to follow the example of our blessed Saviour, and to obey his sacred precepts. If thus concerned he will be anxious by an honest examination to ascertain, whether, by a daily course of self-denial, he is evincing his sense of the marvellous love displayed by the coming in the flesh, and as a sacrifice for sin, of the Son of God, who is "the light of the world."

We are persuaded, beloved friends, that if these solemn subjects have their due place in the mind, you will become fearful lest the love of the world should dispossess you of the love of God. In this day of comparative outward ease, and of exemption from great suffering in the support of our views of the pure and spiritual nature of the Gospel, it especially behoves us to be on our guard that we be not gradually drawn aside from the simplicity of the truth as it is in Jesus. It is upon this principle of simplicity that our testimony to plainness in speech, behaviour, and apparel rests. And, believing as we do, that nothing ought to be esteemed little, that forms a part of our Christian duty, we would exhort all our members to an entire consistency on these points. But we would remind you, dear friends, that this simplicity includes something more; and that it is also incumbent upon us to consider, whether we are not in danger of following the vain fashions of the world in the decoration of our houses; and whether, whilst given to hospitality, we are sufficiently careful to observe due moderation in our manner of living. 1825. P. E.

16
General
counsel.

P O O R.

1
Support and
education to
be provided.

WITH respect to the poor among us, it ought to be considered, that the poor, both parents and children, are of our family, and ought not to be turned off to any others for their support or education ; and although some may think the poor a burthen, yet be it remembered, when our poor are well provided for, and walk orderly, they are an ornament to our society ; and the rich should consider, “ It is more blessed to give than to receive.”¹ “ He that hath pity upon the poor, lendeth unto the Lord ; and “ that which he hath given will He pay him again.”² 1718. P. E.—1833.

2 Advised, that where friends want ability in the world, their monthly and quarterly meetings assist them, that the children of the poor may have due help of education, instruction, and necessary learning ; and that the children both of the rich and the poor may be early provided with useful employments, that they may not grow up in idleness, looseness, and vice ; but that, being seasoned with the truth, taught our holy self-denying way, and sanctified of God, they may become a reputation to our holy profession, the comfort of their honest parents, and instrumental to the glory of God, and to the good of the succeeding generations. 1709. P. E.

3 As mercy, eompassion, and charity are eminently required in this new-covenant dispensation which we are under ; so, respecting the poor and indigent among us, it is the advice of this meeting that all poor friends be taken due care of, and none of them sent to the parish to be relieved ; and that nothing be wanting for their necessary supply ; according to our ancient practice and testimony. 1720. P. E.

¹ Acts xx. 35.

² Prov. xix. 17.

The families of poor friends to be provided, at the discretion and expense of monthly meetings, with bibles, and also with friends' books, particularly such as are adapted to the instruction and edification of their children. 1754—1801.

4

Bibles and friends' books to be supplied.

We have ever esteemed the duty of ministering to the wants of the poor as one of primary obligation. This duty ought to be exercised cheerfully and without grudging, and in assisting our poorer brethren, care should be taken not to wound their feelings. It highly becomes a people professing to be united in the faith and hope of the Gospel, to provide for the relief of their own poor. The care of the poor was one of the earliest evidences which Christianity afforded to the Gentiles, of the superiority and divine character of its principles; and a similar provision for those who are united with us in religious fellowship, appears to have been one of the earliest occasions of our meetings for discipline.

5

Poor to be cheerfully relieved:

The provision made for its poor by our society, is however, it should be remembered, entirely a voluntary one; and its only ground is Christian charity. Whilst enjoining the duty of charity on those who are of ability to extend it, we would remind our poor friends, that it is their duty, by frugality and industry, to use their strenuous endeavours to maintain themselves and their families; and by small savings in time of health, to provide for sickness and old age, so as not to be dependent on others.

but to use exertions to maintain themselves.

We would also observe, that the provision of the society was never designed to contract the duty of charity between individual friends; or to lessen the claims which near relations, in times of necessity, have upon each other. In an especial manner, we esteem it the privilege and the duty of the children of persons who are destitute, to minister to the wants and comforts of their parents with an affectionate cheerfulness, and not to throw the care of them on others. 1833,

Children to support their parents.

Q U E R I E S.

1
Their object.

THIS meeting feels a lively concern to remind our members, that the intention of directing sundry queries to be answered, relative to the conduct of individuals in the several branches of our Christian profession, is not only to be informed of the state of our meetings, but also to impress on the minds of friends a profitable examination of themselves, how far they act consistently with their religious principles. We would therefore earnestly recommend to every one of our members, more especially when the answers are drawn up, to examine whether he himself is coming up in that life of self-denial and devotedness unto God which so highly becomes all who make profession of the name of Christ. 1787.—1833.

2
Directions as
to answering
them.

The answers to the queries are to be drawn up in writing *in* the respective meetings, under a serious consideration of the state of the meeting. The answers to the queries from the men's meeting are intended to refer to the state and conduct of the whole body of men and women friends. 1787.—1819.—1833.

3

In those queries which consist of several particulars, the answers, if there be any deficiency, should show in what particulars it consists. If, in answering the third query, any difference should exist between members of two preparative or monthly meetings, each meeting is to report the said difference, and also whether the same is under due care. On all occasions, the words of the query are, as much as may be, to be kept to in the answers; and when deficiency is acknowledged, report is to be made in the answer whether due admonition and care have been extended. 1798.—1833.

MEN'S QUERIES.

The following are the queries for the men's meetings : the first twelve are to be answered in writing to the Spring quarterly meetings, and from thence to this meeting ; the first, third, tenth, thirteenth, fourteenth, fifteenth, sixteenth and seventeenth are to be answered in writing to the quarterly meetings in Autumn ; and the first and third to the quarterly meetings in Winter.

4

I. Are meetings for worship and discipline kept up, and do friends attend them duly, and at the time appointed ; and do they avoid all unbecoming behaviour therein ?

II. Is there among you any growth in the truth ?

III. Are friends preserved in love one towards another ; if differences arise, is due care taken speedily to end them ; and are friends careful to avoid and discourage tale-bearing and detraction ?

IV. Do friends endeavour by example and precept to train up their children, servants, and those under their care, in a religious life and conversation, consistent with our Christian profession ; and in plainness of speech, behaviour, and apparel ?

V. Is it the care of all friends to be frequent in reading the Holy Scriptures ; and do those who have children, servants, and others under their care, train them up in the practice of this religious duty ?

VI. Are friends just in their dealings, and punctual in fulfilling their engagements ?

VII. Do friends avoid all vain sports, and places of diversion, gaming, all unnecessary frequenting of taverns and other public-houses, excess in drinking, and other intemperance ?

VIII. Are friends faithful in bearing our Christian testimony against receiving and paying tithes, priests' demands, and those called church-rates ?

IX. Are friends faithful in our testimony against bearing arms, and being in any manner concerned in the militia, in privateers, or armed vessels, or dealing in prize-goods?

X. Are the necessities of the poor among you properly inspected and relieved; and is good care taken of the education of their offspring?

XI. Is due care taken, when any thing appears to require it, that the rules of our discipline be timely and impartially put in practice?

XII. Is there any appearance of conviction among you, and have any been joined to our society on that ground since last year?

XIII. Is care taken early to admonish such as appear inclined to marry in a manner contrary to the rules of our society; and in due time to deal with such as persist in refusing to take counsel?

XIV. Have you two or more faithful friends, appointed by the monthly meeting, as overseers in each particular meeting;¹ are the rules respecting removals duly observed; are the general advices read as directed;² and are the lists of your members revised and corrected once in the year?³

XV. Are friends annually advised to keep correct and clear accounts, and carefully to inspect the state of their affairs once in the year?⁴

XVI. Are friends clear of defrauding the king of his customs, duties, and excise, and of using or dealing in goods suspected to be run?

XVII. Do you keep a record of the prosecutions and sufferings of your members; is due care taken to register all marriages, births, and burials; are the titles of your meeting-houses, burial-grounds, &c. duly preserved and recorded; are the rules respecting registers and trust property observed; and are all legacies and donations properly secured and recorded, and duly applied?

¹ See "Monthly Meetings," No. 25.

² See "Advices," p. 1.

³ See "Monthly Meetings," No. 26, and "Oversight," No. 12.

⁴ See "Monthly Meetings," No. 32.

WOMEN'S QUERIES.

It is agreed, that the following be the queries for the women's meetings; and that they be answered in writing to the women's quarterly meetings in the Spring, and, with the exception of the last two clauses of the sixth query, from thence to their yearly meeting; also that the first, second, ninth, and tenth be answered in writing to the quarterly meetings in Autumn, and the first and second to the quarterly meetings in Winter.

5

I. Do friends attend meetings for worship and discipline duly, and at the time appointed; and do they avoid all unbecoming behaviour therein?

II. Are friends preserved in love one towards another; and are they careful to avoid and discourage tale-bearing and detraction?

III. Do friends endeavour by example and precept to train up their children, servants, and those under their care, in a religious life and conversation, consistent with our Christian profession; and in plainness of speech, behaviour, and apparel?

IV. Is it the care of all friends to be frequent in reading the Holy Scriptures; and do those who have children, servants, and others under their care, train them up in the practice of this religious duty?

V. Are friends faithful in bearing our Christian testimony against receiving and paying tithes, priests' demands, and those called church-rates?

VI. Do friends avoid all vain sports and places of diversion, gaming, excess in drinking, and other intemperance?

VII. Are friends just in their dealings, and punctual in fulfilling their engagements?

VIII. Is care taken early to admonish such as appear inclined to marry in a manner contrary to the rules of our society; and to report such as persist in refusing to take counsel to the men's meeting in due time?

QUERIES.

IX. Are the necessities of the poor among you properly inspected and relieved; and is good care taken of the education of their offspring?

X. Have you two or more faithful friends, appointed by the monthly meeting, as overseers in each particular meeting: and is the part of the discipline committed to your care, timely and impartially exercised?

QUERY TO QUARTERLY MEETINGS ONLY.

- 6 The following query is to be read every quarter in the quarterly meetings of men and of women friends, and an answer sent from the Spring quarterly meeting to the yearly meeting:

Are you careful to give to your monthly meetings such assistance as your place in the body and their state require?

QUERIES FOR MEETINGS OF MINISTERS AND ELDERS.

- 7 It is agreed, that the following be the queries for the meetings of ministers and elders; and that they be answered in writing to the quarterly meetings of ministers and elders in the Spring, and from thence, with the exception of the seventh, to the yearly meeting of ministers and elders; also that in Autumn the first six, and in Summer and Winter the second and fourth, be answered in like manner to the quarterly meetings of ministers and elders, and that the rest be then read.

I. Do any friends travel from or among you in the work of the ministry without certificates from the monthly meetings to which they belong, or against their advice?

II. Are ministers and elders diligent in attending their meetings for worship, and in bringing their families with them? Are they also diligent in attending their meetings for discipline, and careful to promote the attendance of their families?

III. Do any overcharge themselves with trade or other outward engagements to the hinderance of their service?

IV. Are ministers and elders preserved in love, and in unity one with another, endeavouring in harmony to promote the advancement and spreading of the truth?

V. Are ministers and elders careful to rule their own houses well, and to bring up their families in plainness of speech, behaviour, and apparel, and in other respects consistently with our Christian profession; also to be good examples therein themselves?

VI. Are they careful tenderly to admonish, should inconsistency appear in ministry or conduct?

VII. Are the advices¹ of the yearly meeting to ministers and elders, read at least once every year, in your monthly and quarterly meetings?

¹ For the Advices, see "Ministers and Elders," page 168.

REGISTERS.

1
MARRIAGES.

Two registers of every marriage, agreeable to the following form, are to be signed at a convenient time on the day of marriage, by the parties themselves, and by three witnesses. These registers are to be delivered to the monthly meeting, next occurring, to which the woman belongs, and to be there carefully examined. One of them is to be securely preserved in the book kept for that purpose, belonging to the monthly meeting, and the other is to be taken to the quarterly meeting, to be fixed in its marriage register book and indexed.

Form of the Marriage Register.

*On this Day of the Month, One Thousand Eight
Hundred and A. B. of in the
of yeoman, Son of C. D. of
in the of draper, and E.
his Wife and F. G.
Daughter of H. G. of in the of
merchant, and J. his Wife, took each other in
Marriage, in a public assembly of the people called Quakers, at in the
of
in the presence of us, who as witnesses
thereof, and of the signatures hereto of
the said parties, have also subscribed our
names the day and year above written.*

*This marriage was solemnized between us:
A. B.*

K. L. of *farmer.*
M. N. of *grocer.*
O. P. of *mason.*

This marriage was solemnized between us:

A. B.
F. G.

[Care is to be taken, in filling up the above form, to insert the occupation or other usual addition, as well as the residence of the several persons mentioned in it. If the woman has been previously married, she should be described as the widow of her last husband.]

2
BIRTHS AND
BURIALS.

3

† The residences of Witnesses to be added to their signatures.

BIRTHS AND
BURIALS.

BURIAL NOTE.

[To be properly filled up, inserting the description, occupation, or other usual addition and residence of the deceased.]

To *Grave-Maker.*
 The *Day of the Month, 18 .*
Make a Grave on or before next Day, in Friends' Burial-Ground at or near
in the of ,
and therein lay the Body of A. B. of
in the of draper, aged about
who died the Day of the Month,
One Thousand Eight Hundred and

[To be here signed by the Friend appointed to give out burial notes.]

The body above mentioned was buried the Day of the
Month, 18 .

Witness

Grave-Maker.

This Note to be delivered by the Grave-Maker, as soon as may be, to the person who signed it, or to be forwarded to the proper meeting, for the purpose of making the registry.

4
REGISTRY.

In every monthly meeting, a suitable friend is to be appointed as registrar of marriages, births, and burials. The registers of births and burials are to be made agreeably to the following plans; and they are to be entered by the friend appointed as registrar, from the birth notes and burial notes, after they have passed the monthly meeting.

5

No mistake that happens to be made in a register, is to be erased, but to be corrected by drawing a line through the same, so as to leave it legible; and what should have been written, is to be inserted near it, and to be authenticated by the registrar's signing the initials of his name thereto. No contractions are to be used either in filling up any of the foregoing forms, or in the registers, except that in the latter, dates may be expressed by figures.

Forms of the Monthly Meeting Registers of Births and Burials.

BIRTHS.

When Born.	Where Born.	Name.	Son or Daughter.	Names of Parents.	Residence.	Description of the Father.

BURIALS.

When died.	Name.	Age.	Residence.	Description.	When buried.	Where Buried.

Birth notes and burial notes are to be taken to the monthly meeting, there read, and the duplicate (or triplicate, &c. as the case may be,) birth notes compared, and all signed by the clerk; one birth note is to be delivered to the registrar, and the other or others given to the parents: the registrar, after entering the notes in the book kept for that purpose, and filling up the index, is to forward them to the quarterly meeting, at least once within the year, they are then to be fixed into a proper book and indexed.

6
General
regulations.

Burials are to be registered in the monthly meeting in which the burial ground is situated; and if the deceased were not a member of such monthly meeting, the burial note is to be afterwards forwarded to the monthly meeting to which such deceased person did belong, to be there also registered, and sent from that meeting only to the quarterly meeting. But seeing that the burial grounds in the six monthly meetings of London are the joint property of those meetings, it shall suffice that burials in those grounds of members of any of the said meetings, be registered in the monthly meeting to which the deceased did belong, and the burial notes taken thence to the quarterly meeting.

7

Children who have not a birthright in our religious society, may be

8

General
regulations.

registered upon application made for that purpose. Burials of persons, not members of our religious society, may also take place in our burial grounds, provided they be, in all respects, conducted as the burials of friends are conducted; but no meeting for worship is to be appointed on any such occasion. In both instances it is to be stated on the notes and in the register, that the individuals are not in membership with us. Friends are to exercise discretion in complying with any application that may be made in the before-mentioned cases.

- 9 Monthly meetings are in all cases to make a record on their minutes, of the names of those for whom birth and burial notes, or marriage registers have been produced; and when the record is of the birth or burial of any one who was not a member of our religious society, the same is to be briefly noticed in the minute. The friend who gives out the birth or burial note, is to notice such cases as are last described in the check which he keeps, and also to take care that the monthly meeting is informed of the circumstance when the note is produced.

- 10 In the case of any witness not being able to write, the affixing of his or her mark is to be attested by the signature of another person.

- 11 Examination
of registers. Monthly meetings are, previously to the Spring quarterly meeting in every year, to appoint a committee to examine the registers of marriages, births, and burials: which committee is to ascertain by examination of the monthly meeting minutes, and of the check margins of the notes, that all birth and burial notes given out by the friends appointed to that service have been delivered in to the monthly meeting; and also by a comparison of the marriage registers, and of the birth and burial notes, as recorded on the minutes of the monthly meeting, with the register books, to ascertain that all marriages, births, and burials, have been duly and correctly registered; and also that the indexes at the ends of the respective register books are regularly kept up. The committee is also to make out a list of the said notes and registers, which list is to be signed on their behalf, and to be transmitted, together with the

birth and burial notes and marriage registers enumerated in it, to the Spring quarterly meeting.

The quarterly meeting is to deliver the said notes and marriage registers, to its registrar for preservation; and it is annually to appoint a committee to ascertain by an examination of its registers, that all marriage registers and birth and burial notes, enumerated in the lists sent in from the respective monthly meetings, are duly entered in the said registers, and that the indexes at the ends of the respective register books are kept up.

12

Quarterly and monthly meetings are also to exercise a proper care that the indexes of all register books of former times are so complete that there may be a ready reference to them in case of need. 1767.—1774.—1794.—1801.—1832.—1833.

13

REMOVALS AND SETTLEMENTS.

1
Caution with
regard to a
change of re-
sidence.

WE feel it our concern to caution friends to be very circumspect, how they remove themselves and their families, from the places of their residence; it having been observed that the dissolving of old, and the forming of new connexions, have in many instances been attended with effects prejudicial to a growth in the truth, and the service thereof, both in the heads and younger branches of families; especially where the inclination to such removals hath originated in worldly motives. And as the growth and establishment of children in a religious life and conversation, being the most interesting, ought to be the principal engagement of the minds of parents, we desire that in putting them forward in a way of life, the probable effect it may have on their minds be the chief object in view. We recommend friends, both young and old, in these cases to give close attention to the pointings of divine wisdom, and also timely to consult experienced friends, previously to their fixing a resolution of changing their situation. 1784. P. E.—1833.

With respect to the commencement of the following rules, it was agreed that they should take place immediately after the end of the 8th month, 1820; but with this provision, that under any certificate issued before that time, (although such certificate might have a subsequent indorsement,) the gaining of settlement should be governed by the old rules; except in cases to which the eleventh of the present rules might be applicable; which eleventh rule, it was added, should be considered as wholly superseding from the above-mentioned period, the eleventh of the old rules.

Rules respecting Removals and Settlements.

I. ALL friends removing from one monthly meeting to another, are to have certificates from the monthly meeting of which they are members, recommending them to that into the compass of which they are removed: and it is considered as obviously of importance, that such recommendation should take place without any unnecessary delay, in order that the individuals may come under the early notice and oversight of the meeting within the district of which they are residing. If on removal any friend does not himself apply for a certificate, the monthly meeting from which he is removed, is to recommend him without such application. In case this should be omitted for the space of three months, the monthly meeting into which such friend is removed, is at liberty to apply for a certificate; and any monthly meeting to which an application of this kind shall be made, is to comply therewith, or assign sufficient reasons for not doing so.

II. Before issuing a certificate of removal, monthly meetings are, except in the case of a young person under, or about, the age of sixteen years, to make a suitable appointment of friends, for the purpose of inquiry respecting the conduct of the person removing. Such inquiry is also to extend to the situation of the party with respect to pecuniary circumstances, so that care may be effectually taken not to proceed to a recommendation, if the individual removing has disreputably omitted to discharge, or to make proper arrangements relative to, his just debts; and, in preparing the certificate, care is likewise to be had, correctly to comply with the provisions, which hereafter occur in these rules, with regard to notice of relief received, or of recorded insolvency.

If a friend on whose behalf a certificate is issued, is an acknowledged minister, information thereof is to be included in the certificate; and in the case of a woman friend in the station of a minister removed by marriage, information of her being in that station, is to be communicated by minute.

REMOVALS.

The same course is to be pursued in the case of an elder, if the removal be into another monthly meeting within the limits of the same quarterly meeting.

III. After inquiry made agreeably to the last preceding rule, and report thereon, the monthly meeting shall, unless any thing appear in the conduct (including that which relates to pecuniary engagements) of the party removing, to require its notice of him as a delinquent, proceed to issue a certificate of removal on his behalf. In all cases, the individual who forwards the certificate is to accompany it with the address of a friend to whom the acknowledgment of its acceptance may be transmitted. Such certificates* are to be in one or other of the following forms :—

To *Monthly Meeting of Friends.*

Dear Friends,

A. B., a member of this Meeting, has removed to

(a) in the compass of yours, and, upon inquiry made relative to his conduct and respecting debts, nothing appears to prevent the issuing of a certificate on his behalf, (b) we therefore recommend him to your Christian care, and remain with love,

Your Friends,

*Signed in and on behalf of
Monthly Meeting, held at*

the

mo. 18

C. D.

E. F.

G. H.

J. K. Clerk.

(c)

(a) Here insert the residence of the party removed.

(b) Here add, if the occasion requires it:—*under the 8th [or 9th as the case may be] Rule for Removals and Settlements.*

(c) Add—if the certificate respects a female:—

Signed in and on behalf of the Women's Monthly Meeting.

L. M. Clerk.

* Although the manner in which certificates are to be expressed, is thus pointed out, the use of printed forms is not to be introduced.

A wife is to be included in the same certificate as her husband, children under the age of sixteen years, or about that age, (at the discretion of monthly meetings,) are, on removal with their parents, to be also recommended without separate certificates.

In the case of a wife, and of children as thus pointed out, the certificate is to assume this form :

A. B., and C. his Wife, members of this meeting, have removed to (d) in the compass of yours, and upon inquiry made relative to their conduct and respecting debts, nothing appears to prevent the issuing of a certificate on their behalf, (e) we therefore recommend them to your Christian care, with their children. D., E., F., &c. and remain, &c.

(d) Here insert the residence of the party removed.

(e) Add, if the occasion requires it:—*under the 8th [or 9th as the case may be] Rule for Removals and Settlements.*

For a young person under the age of sixteen years, or about that age, (at the discretion of monthly meetings,) who in consequence of separately removing, or from any other cause, is the sole subject of a certificate, the following form may suffice :—

A. B., a minor, a member of this Meeting, has removed to , in the compass of yours, and nothing appears to prevent the issuing of a certificate on his behalf, we therefore recommend him to your Christian care, and remain, &c.

The signature of three friends besides the clerk or clerks, as pointed out in the preceding general form, and implied of course with regard to the others, is to be considered as sufficiently authenticating a certificate. If the certificate be addressed to any monthly meeting in America, it is to be countersigned by one of our correspondents in London for the yearly meeting of which the said monthly meeting forms a part.

REMOVALS.

IV. On receiving certificates, monthly meetings are to appoint a few friends to visit the persons recommended. This, it should be borne in mind, will furnish occasion for encouraging the appearances of good, as well as of advising against those of a contrary tendency; and may be the introduction to an acquaintance fruitful of future advantage: an advantage which may in an especial manner prove a blessing to such of the younger part of our society as are placed in exposed situations, if they should thus obtain the kind and watchful care and counsel of judicious friends.

V. On accepting a certificate, either upon receiving the report of such a visit or previously, an acknowledgment is to be transmitted to the monthly meeting which issued it, in the following form:—

To the Monthly Meeting of
We hereby inform you of our acceptance, this day, of your certi-
ficate on behalf of , *dated the*
of mo. 18
Signed in and on behalf of Monthly
Meeting, held at the *of*
 mo. 18 .
A. B., Clerk.

VI. If a monthly meeting to which a certificate is delivered, shall find that the party is not resident within its district, it may forward the certificate to any other monthly meeting within the compass of which he does reside, informing the recommending monthly meeting thereof. But if this be not done, or if, on any other ground than non-residence, the monthly meeting to which a certificate is delivered, shall deem the same improper to be accepted, it shall return such certificate to the monthly meeting issuing it, and state the reason. Such return and statement to be made, at the latest, from the second monthly meeting after that at which the certificate has been delivered; or, acceptance at such second monthly meeting to be inferred.

VII. Upon the acceptance of a certificate, either by acknowledgment or inference as aforesaid, a friend becomes a member of the accepting monthly meeting in all respects, except that, as to relief, regard is to be had to the provisions in these rules that relate to SETTLEMENT; or, (in other words,) that point out the monthly meeting which is liable to the charge of affording the necessary assistance.

The settlement of a person admitted into the society, is in the monthly meeting admitting, until another settlement be gained elsewhere.

The settlement of a married woman is uniformly the same as that of her husband, if the husband be a member of the society.

Children who have a birth-right in the society, have by birth the same settlement as that of their father or mother at the time of such birth; and on removal and recommendation with their parents, or either parent, any fresh settlement acquired in consequence of such recommendation by such parents or parent, is also acquired by the children; but, except in this case, and in that of the separate recommendation of such children, placed out from home, as are recommendable without reference to either the eighth or ninth of these rules, no fresh settlement can be gained by young persons under the age of sixteen years.

VIII. If within one year previously to the issuing of a certificate, the party has received relief, the circumstance is to be noticed in that document, either expressly, or by reference to this rule. In the case of so having received relief, as also in the case of reverting for relief under the last provision but one in Rule X. a friend does not gain a new settlement, except as hereafter provided (Rule XI.) If in the intervening time he is recommended from one monthly meeting to another, notice either expressly, or by reference as above mentioned, is to be included in any certificate concerning him.

IX. If the person recommended has been, at any time previously, in the due course of the discipline of the society, reported to his monthly meeting, and recorded as insolvent, and has not subsequently made full payment to his creditors, such circumstance is to be noticed in the certificate either expressly, or by reference to the present Rule. Under such form of recommendation, or where such ought to have been the form,

SETTLE-
MENTS.

a friend does not gain a settlement in the accepting monthly meeting, except as hereafter provided (Rule XI.) And this regulation with respect to recommendation, and the effect of it, shall extend to the wife of any such person (whether such person continue in membership or not) during the husband's life, and for one year after his decease : and also to the children of any such person, whether such person continue in membership or not, such children being respectively under the age of sixteen years.

The wife as well as children of a person who, not being a member of the society, openly fails in the payment of his just debts, (such wife and children being in this, as well as in the former case, themselves entitled to membership,) shall be in the same situation with regard to recommendation and settlement, as if such person had been a member, and been recorded as insolvent.

As instances may occur in which the proper procedure in a recommending monthly meeting usually consequent on insolvency, may happen to be omitted, it is deemed expedient to provide, as is hereby done, that in the cases which admit of being easily ascertained, such as bankruptcy, or assignment of effects to, or composition with, creditors, a person so omitted to be recorded as insolvent, shall nevertheless for the purposes of any of these rules be considered as thus recorded.

X. Persons not coming under the provisions of either of the two last preceding rules, uniformly begin to acquire a settlement in the accepting monthly meeting, from the time of the acceptance of their respective certificates. Such settlement shall not, however, be complete, and consequently the accepting monthly meeting shall not be ultimately liable to any charge for relief, if any one or more of the three following circumstances occur :—

1. Ceasing to be a member of the accepting monthly meeting, within two years from the time of acceptance :
2. Receiving relief within the like period :
3. Being, in the regular course of the exercise of the discipline, recorded, within four years immediately subsequent to the acceptance, as insolvent, either by the accepting or any other monthly meeting of which the party may be at the time a member.

XI. It being proper, in reference to the situation of persons who are placed, by these rules, under certain restrictions as to the acquisition of settlement, to provide for the removal of such restrictions,—it is agreed that a settlement shall be gained, in any monthly meeting of which the party shall have been two years a member, in any of the five following cases :

1. By a person previously in any monthly meeting recorded as insolvent, if he shall have fully discharged his debts, and shall not be receiving relief :
2. By the widow of any person so recorded, if such widow shall have survived her husband not less than one year, and shall not have fallen into necessitous circumstances so as to have received relief :
3. By a person having received relief from any monthly meeting, who shall have been for three years without the repetition of any such assistance :
4. By the widow of a person having within one year before his decease received relief from any monthly meeting, who shall have been for two years after the decease of the husband without receiving relief herself.
5. By any child of any person so recorded, or of any person having received relief from any monthly meeting, if such children shall have respectively attained the age of sixteen years, and not be themselves in the receipt of relief.

Also, and as of course, such settlement shall be gained by the wife and children under sixteen years of age, of any person so recorded, or so relieved, on his acquiring himself the right ; without respect to the length of time during which such wife and children may have been members of the monthly meeting.

XII. In order to prevent any delay of relief, it shall be incumbent on a monthly meeting within the compass of which a friend resides at the time of his becoming necessitous, whether he be a member thereof or not, to see that suitable relief be extended. If such meeting be not the meeting in which the settlement of the friend is, any expense which the

SETTLE-
MENTS.

former may have incurred on his account, shall on application be reimbursed by the latter.

Whenever a case of relief is taken up by one meeting on behalf of another, notice is to be conveyed without any unnecessary delay to the meeting on which the charge devolves.

A monthly meeting on which the charge of relief devolves, shall have the option of taking upon itself to administer such relief, although the party may be, and continue to be, a member of another monthly meeting, and consequently in all other respects under *its* care.

When the understanding between two meetings is, that relief shall be handed by one on behalf of the other, it is recommended that an arrangement be effected for reimbursement in a direct manner, without unnecessarily making any other monthly meeting of which the party may have been intermediately a member, the channel of communication.

XIII. In cases of removal from one monthly meeting in London to another, a minute of recommendation delivered by one or two members of the former meeting to the latter, in the manner that has been long practised in that city, shall operate in all respects as a certificate; provided such minute of recommendation contain the requisites of a certificate, as pointed out in these rules. If such minute is accepted when delivered, a report by the friend or friends attending with it, shall be considered sufficient, without the acknowledgment prescribed by Rule V.

XIV. It is to be understood that every provision in these rules, applicable to both sexes, extends equally to each; although for the sake of brevity, not particularly so expressed: also, that the term *relief* or *relieved* uniformly implies relief from a monthly or other meeting, (or from funds under the direction of any such meeting,) to families or individuals *as* proper subjects of relief from a *monthly meeting*.

XV. It is agreed with reference to the case of friends who, after being recommended from a monthly meeting in Great Britain to one out of the limits of this yearly meeting, return to this island, and are in consequence recommended from abroad to any monthly meeting in it, that, with respect to the rules of settlement, the time between the granting of a certificate for any such individuals on going out, and

the receipt of a certificate for them on their return, shall be wholly disregarded ; so that any monthly meeting in this country of which they may be members upon or after such return, shall have the same claim upon any other monthly meeting here, as if no interval whatever had taken place between the occurrence of the two above-mentioned circumstances.

SETTLEMENTS.

XVI. With a view to remove every impediment from the efforts of monthly or other meetings, to promote the right education of children, it is concluded that any expenditure hereafter made by a monthly or other meeting for the education of a child, at a school approved by the monthly or other meeting of which such child is a member, or the payment by a monthly or other meeting of any annual sum in lieu of an apprentice fee, or for the clothing or pocket-money of an apprentice, shall not be considered as "relief" within the meaning of the rules for removals and settlements, and shall not render such child or its parents liable to any of the consequences attached under the said rules to the "relief" of members of our society by the monthly or other meeting to which they belong, and that such assistance shall not in any way be alluded to in certificates of removal. 1737.—1761.—1769.—1782.—1786.—1789.—1801.—1820.—1822.—1824.—1831.—1833.

No proposal for altering the rules for removals and settlements of friends, shall be received by this meeting, unless such proposal be signed in and by order of a quarterly meeting, or some other meeting which doth directly correspond with this meeting. 1740.—1801.—1833.

2

Respecting proposals for altering rules.

SCRIPTURES.

- 1 WE recommend it as an incumbent duty on friends, to cause their children to be frequent in reading the Holy Scriptures, and to observe to them the examples of such children as in scripture are recorded to have early learned the fear of the Lord, and hearkened to his counsel: instructing them in the fear and dread of the Lord, planting upon their spirits impressions of reverence towards God, from whom they have their daily support; showing them they ought not to offend Him, but love, serve, and honour Him, in whose hands all blessings are. 1709. P. E.

Children to be early instructed in the Holy Scriptures.
- 2 It is also seriously advised, that no friends suffer romances, play-books, or other vain and idle pamphlets, in their houses or families, which tend to corrupt the minds of youth: but that they excite them to the reading of the Holy Scriptures, and religious books. Let the Holy Scriptures be early taught our youth, and diligently searched, and seriously read by friends, with due regard to the Holy Spirit from whence they came, and by which they are truly opened. 1720. P. E.
- 3 And, dear friends, inasmuch as the Holy Scriptures are the means of conveying and preserving to us, an account of the things most surely to be believed concerning the coming of our Lord Jesus Christ in the flesh, and the fulfilling of the prophecies relating thereto; we therefore recommend to all friends, especially elders in the church, and masters of families, that they would, both by example and advice, impress on the minds of the younger a reverent esteem of those sacred writings, and advise them to a frequent reading and meditating therein; —and that you would, at proper times and seasons, when you find your minds rightly disposed thereunto, give the youth to understand, that

On the importance of the Scriptures, and on the operations of the Holy Spirit.

the same good experience of the work of sanctification, through the operations of the Spirit of God, which the Holy Scriptures plentifully bear testimony to, is to be witnessed by believers in all generations, as well as by those in the first ages of Christianity; in which case, some account of your own experience may be helpful to them. And this we recommend as the most effectual means of begetting and establishing in their minds a firm belief of the Christian doctrine in general, as well as of the necessity of the aid and help of the operations of the Holy Spirit of God in the hearts of men in particular, contained in the Bible; and of preserving them from being defiled with the many pernicious notions and principles, contrary to sound doctrine, which are at this time industriously dispersed in the nation, to the reproach of the Christian profession in general. 1728. P. E.

On the importance of the Scriptures, and on the operations of the Holy Spirit.

And, dear friends, we tenderly and earnestly advise and exhort all parents, and masters of families, that they exert themselves in the wisdom of God, and in the strength of his love, to instruct their children and families in the doctrines and precepts of the Christian religion contained in the Holy Scriptures; and that they excite them to the diligent reading of those sacred writings, which plainly set forth the miraculous conception, birth, holy life, wonderful works, blessed example, meritorious death, and glorious resurrection, ascension, and mediation of our Lord and Saviour Jesus Christ; and to educate their children in the belief of those important truths, as well as in the belief of the inward manifestation and operation of the Spirit of God on their own minds, that they may reap the benefit and advantage thereof, for their own peace and everlasting happiness, which is infinitely preferable to all other considerations. We therefore exhort, in the most earnest manner, that all be very careful in this respect; a neglect herein being, in our judgment, very blame-worthy. And further, where any deficiency of this sort appears, we recommend to monthly and quarterly meetings, that they stir up those whom it may concern to their duty therein. 1732. P. E.

5
Family read-
ing of the
Holy Scrip-
tures recom-
mended.

And, dear friends, as much as in you lies, encourage a frequent and diligent reading of the Holy Scriptures in your families. In them are contained the promises of eternal life and salvation. For as a steady trust and belief in the promises of God, and a frequent meditation in the law of the Lord, was the preservation of a remnant in old time, so it is even to this day; and as a distrust and disbelief of the promises of God, and a neglect of his holy law, was the occasion of the complaints made against the Jews, the posterity of Abraham, even so we have reason to fear, that the apparent decline in our time of true piety and godly zeal, in many places, is too much owing to a disregard of the doctrines of the Holy Scriptures, and the promises of the Holy Spirit in them recorded. Wherefore it greatly behoves every one, who would be united to Christ, and a member of his church, to believe in the promises of God and Christ, and wait to know the fulfilling of them in his own heart. It was by this the primitive believers became of "one heart, and of one soul."¹ It was by one Spirit, namely, the Spirit promised by Christ, that they were "all baptized into one body."² Having therefore, dearly beloved, such great and precious promises, and being encompassed with so great a cloud of witnesses, let us run with cheerfulness in the ways of the Lord; "Looking unto Jesus, the author and finisher of our faith, who, for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God."³ 1740. P. E.

6 We believe there is an increased attention in friends in various parts, not only to promote in their families the frequent reading of the Holy Scriptures, but to make it the employment of a portion of time daily. We commend this practice, and we believe that if the heads of families are careful in cultivating the seed of Truth in themselves, there will be so little danger of the custom becoming formal, that it will not unfrequently be the means of quickening the minds of those con-

¹ Acts, iv. 32.

² 1 Cor. xii. 13.

³ Heb. xii. 2.

cerned in it: more especially if a subsequent pause be allowed; in order that the sacred truths which have been read may have time to make their due impression on the mind; or that the mind may have time to rise in secret aspiration after a blessing. 1807. P. E.

Amongst the numerous benevolent undertakings, which now interest the minds of our countrymen, we contemplate, with much satisfaction, the general circulation of the Holy Scriptures. Our sense of that inestimable treasure has been frequently acknowledged; and we feel ourselves engaged to call the attention of such of our members as may be employed in this salutary work, to the supreme importance of giving heed to that Divine Word, to which the Scriptures bear testimony. This Word is Christ; the "Bread of Life,"¹ and the "Light of men;" that "Light which lighteth every man that cometh into the world."² If we are earnest to obey the teachings of this unerring guide, we shall be led to cry to the Lord, that he would preserve us from self-exaltation; from attributing to ourselves or others, that honour which is due to Him alone: we shall be on our guard lest we should mistake our proper sphere of usefulness, or suffer any pursuit, however laudable in itself, to divert us from our true allotment of labour in the church. This watchfulness unto prayer can alone ensure our growth in religious experience, and our establishment in every good word and work. 1813. P. E.

7

Counsel to those engaged in circulating the Bible.

It has afforded us much satisfaction to believe, that the Christian practice of daily reading in families a portion of Holy Scripture, with a subsequent pause for retirement and reflection, is increasing amongst us. We conceive that it is both the duty and the interest of those who believe in the doctrines of the Gospel, and who possess the invaluable treasure of the sacred records, frequently to recur to them for instruction and consolation. We are desirous that this wholesome domestic regulation may be adopted every where. Heads of families,

8

Advice to heads of families.

¹ John, vi. 48.

² Ib. i. 4, 9.

who have themselves experienced the benefit of religious instruction, will do well to consider whether, in this respect, they have not a duty to discharge to their servants and others of their household. Parents looking sincerely for help to Him of whom these Scriptures testify, may not unfrequently, on such occasions, feel themselves enabled and engaged to open to the minds of their interesting charge, the great truths of Christian duty, and Christian redemption. 1815. P. E.

9
General
exhortation.

The practice of frequent retirement in spirit greatly assists us on our way to the kingdom of heaven. If an impartial review of our conduct then takes place, and if the sincere and secret petition is raised for Almighty help, we are led from an undue attachment to the things of this life, and our hopes and dependence are increasingly placed upon our Holy Redeemer. The sacred truths of the Bible are often at such times brought to remembrance with consolation and strength. It is one among the many evidences of the divine authority of Holy Scripture, that, in the various ages of the Christian church, its invaluable contents have produced in true believers a harmonizing sense of their blessed effects. If in humility, and in reliance upon the Spirit which gave them forth, we are diligent in reading these sacred writings, we become increasingly sensible of their value. We are then prepared from our own experience to say that they are able to make us wise unto salvation through faith in Christ Jesus; we readily subscribe to the truth of the position, that in order to the accomplishment of this great end they need no human comment: and we are anxious that our fellow-men, in every region of the globe, may possess and may be able to read the volume of inspiration. 1825. P. E.

10
The private
reading of the
sacred vol-
ume enforced.

We are glad to know that the daily reading of the Holy Scriptures in the families of friends, is so prevalent as it is, and we earnestly desire that this practice may be observed by all our members, and that those who neglect the performance of it, would seriously consider the great injury which they and their families suffer by such omission. The

more we rightly know and comprehend the truths of the Bible, the more we shall find that they contribute, under the power of the Holy Spirit, by their practical application to our moral and religious conduct, to lead us forward in the way of life and salvation. We therefore earnestly recommend to all, the diligent private reading of the sacred volume, in addition to the practice already alluded to. 1828. P. E.

In addition to the practice of the family-reading of the Holy Scriptures, the importance of which we deeply feel, be encouraged often to read them in private: cherish a humble and sincere desire to receive them in their genuine import; and at the same time, dear friends, avoid all vain speculations upon unfulfilled prophecy. Forbear from presumptuously endeavouring to determine the mode of the future government of the world, or of the church of Christ. Seek an enlightened sense of the various delusions of our common enemy, to which we are all liable; ask of God that your meditations upon the sacred writings may be under the influence of the Holy Spirit; their effect, when thus read, is to promote an increase of practical piety, and the right performance of all our civil and religious duties, and not to encourage vain and fruitless investigations. Remember, dear friends, that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."¹ And, whilst we fully acknowledge that "all scripture is given by inspiration of God," a view supported by sound and undeniable rational evidence, let us ever bear in mind, that it is only through faith which is in Christ Jesus that they are able to make wise unto salvation.² As this precious faith is sought for and prevails, the evidence of the Spirit of God in our hearts most satisfactorily confirms our belief in the divine authority of these inestimable writings, and increases our gratitude for the possession of them, and for the knowledge of that redemption which comes by the Lord Jesus. 1832. P. E.

11

Advice to abstain from speculations on unfulfilled prophecy,

and to seek for the aid of the Holy Spirit in reading the Scriptures.

¹ 2 Tim. iii. 16.

² Ib. iii. 15.

SLAVE-TRADE AND SLAVERY.

1
Slave-trade
discounte-
nanced.

It is the sense of this meeting, that the importing of negroes from their native country and relations by friends, is not a commendable nor allowed practice, and is therefore censured by this meeting. 1727.

2
Friends to
keep clear of
the unrighte-
ous gain of
oppression.

We fervently warn all in profession with us, that they be careful to avoid being any way concerned in reaping the unrighteous profits arising from the iniquitous practice of dealing in negroes, and other slaves; whereby, in the original purchase, one man selleth another, as he doth the beast that perisheth, without any better pretension to a property in him, than that of superior force; in direct violation of the Gospel rule, which teacheth all to do as they would be done by, and to do good to all; being the reverse of that covetous disposition, which furnisheth encouragement to those poor ignorant people to perpetuate their savage wars, in order to supply the demands of this most unnatural traffic, whereby great numbers of mankind, free by nature, are subjected to inextricable bondage; and which hath often been observed to fill their possessors with haughtiness, tyranny, luxury, and barbarity, corrupting the minds and debasing the morals of their children, to the unspeakable prejudice of religion and virtue, and the exclusion of that holy spirit of universal love, meekness, and charity, which is the unchangeable nature, and the glory, of true Christianity.

We therefore can do no less, than, with the greatest earnestness, impress it upon friends every where, that they endeavour to keep their hands clear of this unrighteous gain of oppression. 1758. P. E.

This meeting having reason to apprehend, that divers under our name are concerned in the unchristian traffic in negroes, doth recommend it earnestly to the care of friends every where, to discourage, as much as in them lies, a practice so repugnant to our Christian profession; and to deal with all such as shall persevere in a conduct so reproachful to Christianity, and to disown them, if they desist not therefrom. 1761.

3

Any friend who persists in trading in negroes to be disowned.

We think it seasonable at this time to renew our exhortation, that friends every where be especially careful to keep their hands clear of giving encouragement in any shape to the slave-trade, it being evidently destructive of the natural rights of mankind; who are all ransomed by one Saviour, and visited by one divine light, in order to salvation; a traffic calculated to enrich and aggrandize some upon the misery of others, in its nature abhorrent to every just and tender sentiment, and contrary to the whole tenour of the Gospel. 1763. P. E.

4

Friends urged to be clear of the slave-trade in any shape:

It appears that the practice of holding negroes in oppressive and unnatural bondage, hath been so successfully discouraged by friends in some of the colonies, as to be considerably lessened. We cannot but approve of these salutary endeavours, and earnestly intreat they may be continued, that, through the favour of Divine Providence, a traffic so unmerciful, and unjust in its nature, to a part of our own species made equally with ourselves for immortality, may come to be considered by all in its proper light, and be utterly abolished, as a reproach to the Christian profession. 1772. P. E.

5

and to continue their efforts to discourage slave-keeping:

Our testimony against the inhuman practice of slave-keeping gains ground amongst our brethren in the American colonies, and hath had some happy influence on the minds of considerate people of other denominations, in opposition to that flagrant injustice to our fellow-creatures; for whom our Saviour shed his precious blood, as well as for others, and to whom he dispenseth a measure of his grace in common with the rest of mankind. 1774. P. E.

6

7
and to endeavour to put a stop to the traffic in negroes.

The Christian religion being designed to regulate and refine the natural affections of man, and to exalt benevolence into that charity which promotes peace on earth, and good-will towards all ranks and classes of mankind the world over; under the influence thereof, our minds have been renewedly affected in sympathy with the poor enslaved Africans; whom avarice hath taught some men, laying claim to the character of Christians, to consider as the refuse of the human race, and not entitled to the common privileges of mankind. The contempt in which they are held, and the remoteness of their sufferings from the notice of disinterested observers, have occasioned few advocates to plead their cause. The consideration of their case being brought weightily before the last yearly meeting, friends were engaged to recommend endeavours for putting a stop to a traffic so disgraceful to humanity, and so repugnant to the precepts of the Gospel. 1784. P. E.

8 As the slave-trade, whereby such multitudes of the human race are violently subjected to a state so abject and deplorable, is extensively carried on by persons resident in these kingdoms, we earnestly exhort all in profession with us, not to defile themselves by having any concern whatever in this unrighteous traffic; from which, if persisted in, very distressing consequences to this nation and its dependencies, may be justly apprehended. 1785. P. E.

9 We desire that friends may continue united in a fervent concern, that the reproach of a traffic so iniquitous as the slave-trade may be done away from the Christian name, and the day spoken of by the Lord's prophet be happily hastened: "For from the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles, and in every place incense shall be offered unto my name, and a pure offering."¹ 1790. P. E.

10 As a Christian society we have found it our duty to promote the

¹ Malachi, i. 11.

abolition of the slave-trade; it remains our steady concern to discourage so iniquitous a traffic; and, at the present juncture, we think it particularly incumbent on every individual deeply to ponder his own particular share in the testimony, which we have so long believed it our duty to bear, and to be careful not to stifle the smallest conviction of duty; more especially that the prospect of gain may not lead any to countenance a trade, of which the immediate and unavoidable consequence is the miseries of men. 1791. P. E.

We lament the slow progress in this country of the cause of our fellow-men, the oppressed black people, but we do not despair of its success: and we desire friends may never suffer the cause to cool on their minds, through the delay which the opposition of interested men hath occasioned, in this work of justice and mercy; but rather be animated to consider, that the longer the opposition remains, the more necessity there is, on the side of righteousness and benevolence, for steadiness, perseverance, and continued breathing of spirit to the God and Father of all, who formed of one blood all the families of the earth. 1793. P. E.

11

A feeling hath been witnessed amongst us at this time, which directs the mind in pity towards the deplorable state of those men, who promote, procure, and execute the tearing away of the Africans from their parent-soil: and seeing we believe that a just and dreadful retribution awaits the unrepenting and obdurate oppressor, at that awful tribunal where sophistry will not prevail to exculpate, let us, amidst our sympathy for the sufferers, give place in our minds to a true concern for the traders in negroes—men equally interested with us in the rewards of futurity; and let us seek for and cherish that disposition of mind, which can pray for these enemies of humanity, and fervently breathe for their restoration to soundness of judgment, and purity of principle.

12

Christian interest recommended on behalf of the slave-trader.

It hath been often observed that the desire of acquiring wealth is an incitement to every evil; and having, in this instance, a proof to what great lengths it will carry those who give it place in their hearts, let us guard against the beginnings of so great temptation. 1795. P. E.

13
The slave-
trade a re-
proach to
Christian pro-
fessors :

The dismal subject of the slave-trade, the source of accumulating misery to Africa, of accumulating guilt to Britain, and of continued reproach to the holy religion which, in common with our countrymen, we profess, has claimed our sympathy in this meeting : and we desire our friends may be individually prompt to entertain for our fellow-men, the oppressed Africans, the sensations of pity, which on various occasions may arise. Where, friends, shall we find a juster cause of regret, than to see a nation professing Christianity, pouring forth from her harbours numerous equipments, not designed to improve and exalt, but to degrade, enslave, and consign to misery, those very nations, to which, in recompense for ages of injury and insult, she owes the benefits of brotherly kindness and Christian example ! 1805. P. E.

14
announc-
ment of its
restriction :

Now, beloved brethren, a subject, a deeply interesting subject, hath intervened among our deliberations on the state of our society ; and its long-felt importance induces us to suffer it here also to interrupt the current of our Christian counsel. No longer since than the last year we excited your attention afresh to the sufferings of the Africans, and spoke of the continuance of the cruel slave-trade as of an accumulation of misery and of guilt. How then do we now rejoice in having to proclaim that this torrent of iniquity is arrested in its progress ; that an important restriction of the trade has taken place ; that the annual enslaving of thousands is prevented ; and that the prospect again opens, with increased brightness, of a termination to the wrongs of Africa. 1806. P. E.

15
and of its abo-
lition.

We are inclined to express our thankfulness for an event which concerns not us only, but incalculable multitudes of our fellow-creatures, our fellow-possessors of the faculty of reason, our fellow-objects of the redemption which comes by Christ. We scarcely need name the abolition of the slave-trade. We view it as one of the most important acts of public, national righteousness, which ever dignified the councils of any government ; and our minds have been directed in secret prayer to the Almighty Parent of the universe, that he may be pleased to regard this kingdom for good ; and direct its future councils to such further acts of justice and mercy as may promote his glory, in the harmony of his rational creation. 1807. P. E.

Although the infamous traffic with Africa in slaves has been abolished by law, we desire friends not to forget that slavery still exists within the British empire, and to suffer their sympathy still to flow towards its oppressed victims. 1812. P. E.

16

Sympathy for
the victims of
slavery to be
cherished.

We hope that friends will continue to feel a deep interest in the welfare of the African race, and not dismiss the subject from their thoughts, until such wise and prudent measures may be adopted, as shall promote and finally secure universal emancipation. 1816. P. E.

17

This meeting has been deeply affected on hearing that the slave-trade, notwithstanding its abolition by our legislature, and by various foreign powers, still exists, with the horrors consequent upon it, to a lamentable extent; and although the way does not immediately open for much to be done by us, on behalf of the objects of this nefarious and cruel traffic, we earnestly commend them to your continued remembrance and commiseration. 1820. P. E.

18

The cruelties and horrors of the slave-trade have, at this time, deeply interested our feelings. We have heard with sorrow that this trade, with all its attendant evils and miseries, is still pursued, by the subjects of several foreign powers, to a very great extent. As a testimony of our belief that it is a disgrace to any people professing the Christian name, we have been engaged to issue an address to the inhabitants of Europe on the iniquity of the traffic. We recommend the unhappy victims of it to your continued pity and commiseration, and we desire that the minds of friends may be frequently exercised in secret before the Lord, not only on their behalf, but for those who, by pursuing this odious traffic, are doing violence to all law, both moral and divine, and are increasing their guilt to an alarming extent in the sight of a merciful but righteous God. 1822. P. E.

19

Address to
the inhabi-
tants of Eu-
rope.

20
Africa and
her offspring
commended
to sympathy.

The slave-trade, with its inseparable horrors, and the gradual but total abolition of slavery, continue to be objects of deep interest in our view, and although we have not found it to be our duty, as a religious body, to be frequently appearing by any public act, as advocates of humanity and justice, we would again commend injured Africa and her offspring to the commiseration of every one amongst us. 1824. P. E.

21
Care on the
part of friends
in America.

It has been very acceptable to find that our brethren on the other side of the Atlantic are in various places alive to the enormities of slavery, and diligent in their endeavours to expose the iniquity of the internal slave-trade, carried on in the southern and south-western states of the Union. The desolating and widely extended effects of this dreadful traffic, whether we turn our attention to Africa, to America and the West India islands, or to other parts of the globe, are indeed enormous and mournfully distressing. Much remains to be done before this foul disgrace is removed from the Christian name; but we are comforted in believing that, not only in this country but elsewhere, the cause of the oppressed is gaining ground; and as its advocates continue to labour with zeal and perseverance in the spirit of the Gospel, we entertain no doubt that they will have fresh cause to rejoice; and that, ultimately, slavery with the vices resulting from it, will be unknown amongst the subjects of those governments where the pure and just precepts of Christianity are professed. 1827. P. E.

22
Petition a-
gainst slavery;

The important and affecting subject of the continuance of slavery in the British colonies, has again occupied our attention. A deep conviction of the extent and enormity of the evil, and of its utter inconsistency with the purity and righteousness of the Christian religion, has led this meeting, with great unanimity, to direct that a petition be presented to the legislature, to convey our feelings on the subject. And we desire that friends every where may embrace such opportunities as occur, in their intercourse with others, to promote a just and correct view of the rights of the enslaved. 1828. P. E.

This meeting has felt deep regret and sorrow in reflecting upon the continuance of slavery, and all the evils connected with it. And under a full conviction of the iniquity of such a system, it desires the meeting for sufferings to embrace the earliest opportunity which it may judge suitable, to petition the legislature for the immediate and total abolition of slavery within the British dominions. 1830.

23

and for its
immediate
and total abo-
lition.

In former Epistles we have often had occasion to express ourselves in language of commiseration, and even in terms of discouragement, on the long-continued oppression of the slaves in the colonies of the British empire. In the course of the last two years, our fellow-countrymen, of various religious denominations, have co-operated with increased zeal in advocating the cause of the oppressed. The righteousness of the law of Christ has been pleaded in these nations as an unanswerable argument for the total extinction of slavery. Within the same period of time, a variety of concurrent events have marked the hand of an overruling Providence; and this cause of humanity and justice has made its way to an unparalleled extent. It is with reverent thanksgiving to our Almighty Father in heaven, that we now look forward to the termination of this cruel and disgraceful system as an event not far distant. The government of the country has, in effect, recognized the grand principle, that man should hold no property in the person of his fellow-man; and the House of Commons are engaged in legislating upon this deeply-interesting question. We humbly commend these proceedings to the blessing of the Most High. May it please Him, to whom the cause of the poor and afflicted is precious, to influence our rulers to the enactment of such just and equal laws as shall place the enslaved negroes in full possession of those rights and liberties to which they are entitled equally with ourselves. 1833. P. E.

24

Prospect of
the abolition
of slavery.

TEMPERANCE.

1
Advice a-
gainst excess
in drinking;

As temperance and moderation are virtues proceeding from true religion, and are of great benefit and advantage, we beseech all to be careful of their conduct and behaviour, abstaining from every “appearance of evil;” and as an excess in drinking has been too prevalent among many of the inhabitants of these nations, we recommend to all friends a watchful care over themselves, attended with a religious and prudent zeal against a practice so dishonourable and pernicious. 1751. P. E.

2
frequenting
taverns, &c.

Brethren, we caution you against resorting to places of public diversions, unnecessarily frequenting taverns and alehouses, and mixing yourselves in such company and conversation, as have a manifest tendency to corrupt your hearts, and draw them aside from that steady and religious concern, and reverent awe, which dwell on the minds of true Christians. We also especially warn you to beware of the too frequent use of spirituous liquors, and intemperance of every kind; but let your behaviour and conduct in all respects be such, that your moderation may be known to all men. 1754. P. E.

3

As to the frequenting of public-houses, we desire that all under our name may be cautious of remaining in them, after the purpose of business, or of refreshment, is accomplished: but to make them a resort for any other purpose—may it never need to be named among a people who profess the practice of Christian sobriety. 1797. P. E.

This meeting having been deeply impressed with the great immorality and misery which at the present time exist in this country from the improper and immoderate use of ardent spirits, feels itself engaged to recommend to friends in their individual character, to cherish a right concern for the removal of this disgraceful evil, and, as opportunity presents, to advocate and promote the suppression of this baneful practice. 1830.

4

Ardent spirits discountenanced.

TITHES AND SUFFERINGS.

1
 GROUNDS
 OF OUR
 TESTIMONY
 AND
 GENERAL
 COUNSEL.

ADVISED, that our ancient testimony against tithes, which we have borne from the beginning, and for which many have deeply suffered, some not only the spoiling of their goods, but imprisonment even unto death, be carefully and punctually upheld and countenanced, in the power of God; and that all those who oppose, slight, or neglect that testimony, be looked upon as unfaithful to the ancient testimony of truth, and dealt with according to the Gospel order established among us. 1675.

2 It is our desire, for the sake of our Lord Jesus Christ and his holy testimony, that all friends be faithful to him in their testimony against tithes of all sorts; knowing that, since they were ended by Christ, they were imposed by and originally sprang from that antichristian root, popish usurpation in church and state: and that friends would tenderly consider, that where any decline their testimony, or are negligent in this weighty case, they do thereby increase the weight and burden of sufferings upon them that are faithful, and strengthen the hands of their adversaries. 1690. P. E.

3 Our testimony against tithes and forced maintenance in this Gospel day, being received from Christ our head and high priest, is not of our own making or imposing, nor from the tradition of men; but what we have from Him, by whose divine power we were raised up to be a people, and by which we have been preserved to this day; knowing that his ministry and Gospel are free, according to his own express command, "Freely ye have received, freely give."¹ 1701. P. E.

¹ Matt. x. 8.

We think it necessary to put you in mind, that the zeal of our friends who have abode faithful in their testimony against paying tithes, steeple-house rates, and priests' maintenance, has greatly tended to the opening of the eyes of many, not only in this, but also in other countries.

4
 GROUNDS
 OF OUR
 TESTIMONY
 AND
 GENERAL
 COUNSEL.

We received last year an account from New England, where our friends formerly underwent grievous sufferings, that a law is made, exempting them from paying either to the maintenance of the established ministers or to the repairing of their worship-houses; and it is our belief, that if all friends here had been faithful in their testimony against tithes, the time of our deliverance from that oppression, under which this nation yet groans, would have been nearer at hand. 1733. P. E.

We earnestly intreat the faithful among you to take all suitable opportunities of endeavouring to demonstrate, to such as are weak and unfaithful, the importance of our testimony against receiving or paying tithes; the natural tendency whereof is to obtain that liberty, which the purest ages of Christianity enjoyed; that is, a liberty for any person moved by the Holy Spirit of God, to preach the doctrine of the glorious Gospel of our Lord and Saviour Jesus Christ freely; and of which they were not deprived, till great corruptions of doctrine and practice were found amongst the professors of Christianity, and the civil powers were prevailed upon to meddle with the consciences of the people, which of right are to be subject to God only.

We cannot therefore but bless the Lord, from an experimental witnessing of the comfort and spiritual advantage which arise from such a liberty, that he was pleased to raise up our worthy elders, and to give them a testimony against that antichristian yoke; making them willing, in this and other nations, to suffer for that testimony, thereby showing to the world what the love of Christ is able to do; for we believe nothing short of that love could have enabled them to suffer the spoiling of their goods, and the long imprisonment of their bodies, even unto death, as some of them did, for their conscientious refusal to pay tithes. 1735. P. E.

5

6
 GROUNDS
 OF OUR
 TESTIMONY
 AND
 GENERAL
 COUNSEL.

And as we have been convinced of the inconsistency of tithes with the nature of the Gospel dispensation, it is our necessary duty to act agreeably to such convictions; and if sufferings for our testimony shall be the consequence of our obedience thereto, it will become us, after the example of the primitive Christians, cheerfully to submit, and to take joyfully the spoiling of our goods; that so we may preserve a conscience void of offence toward God, and at the same time, by our Christian meekness and innocent deportment, give reasonable evidence of our sincerity to men. 1737. P. E.

7 As the Gospel of our Lord and Saviour Jesus Christ was at first freely promulgated by himself, and his immediate followers, the nature of it being unalterable, it behoveth that the ministers thereof, in all succeeding times, be like-minded; not acting "by constraint, but willingly; not for filthy lucre, but of a ready mind."¹ When we call to mind the grievous sufferings which our ancients underwent, in this and other nations, for their testimony against a man-made ministry and hireling preachers; and their great concern to revive and publish the doctrine of the Gospel, as it was declared by Christ himself when on earth; our hearts are grieved when we find any of their offspring or any under our name, declining their testimony against the antichristian yoke of tithes. We therefore tenderly exhort all who profess the truth, to watchfulness and zeal, that this branch of our Christian testimony be not laid waste by connivance, or private agreement with priests or impropiators; but that all abide patient under that testimony which the Lord hath called us to bear; not doubting but that the gradual progress of real Christianity will at length operate to the removal of a yoke so directly contrary to the liberty wherewith Christ hath made us free. "Stand fast," says the apostle, "in the liberty wherewith Christ hath made us free; and be not entangled again with the yoke of bondage."² 1738. P. E.

8 Dear friends, let us ever keep in remembrance, that it is under the

¹ 1 Pet. v. 2.

² Gal. v. 1.

immediate teaching and influence of the Holy Spirit, that all acceptable worship is performed, and all true Gospel ministry supplied; that this pure and powerful influence, in vessels sanctified and prepared by the divine hand, is the essential qualification to that work; that, as the gift is divine, the service is freely and faithfully to be discharged, without any view to reward from man: and therefore, should we voluntarily either by open or collusive means, contribute to the maintenance of such as preach for hire, we should be guilty of inconsistency in practice, by supporting, as ministers of Christ, those whom we do not believe to be sent by him, and upholding them in a conduct contrary to his command, which is, "Freely ye have received, freely give."¹ And this practical opposition to his Gospel law, we cannot but look upon as denying Him before men, and therefore in us antichristian. 1758. P. E.

GROUNDS
 OF OUR
 TESTIMONY
 AND
 GENERAL
 COUNSEL.

It seems incumbent upon us to repeat our exhortation to faithfulness, in supporting our testimony against the antichristian yoke of tithes; and we intreat that all who suffer, either upon that account, or for any other demands inconsistent with the principles of truth, may demonstrate, by their whole conduct and conversation, that they really suffer for conscience sake; and keep close to the guidance of that good Spirit, which will preserve in meekness and quiet resignation, under every trial. For if resentment should arise against those whom you may look upon as the instruments of your sufferings, it will deprive you of the reward of faithfulness, give just occasion of offence, and bring dishonour to the cause of truth. Cavilling, or casting reflections upon any, because of our sufferings, doth not become the servants of Christ, whose holy example and footsteps we ought in all things faithfully to follow. 1759. P. E.

9

Dear friends, let us bear in constant remembrance that important principle of our profession, a testimony to the pure and free ministry of the Gospel of Christ; whose sole prerogative it is, to send

10

¹ Matt. x. 8.

GROUNDS
 OF OUR
 TESTIMONY
 AND
 GENERAL
 COUNSEL.



and qualify such as it pleases Him, without respect to worldly rank, or human acquirements; and all his truly devoted servants, whatever may be their gifts and stations in the church, are brethren; and hold them under Him, the only Head, and the universal, and all-sufficient Teacher. 1798. P. E.

- 11 We retain an unabated concern that friends may be strengthened to support, on principle, our testimony against a ministry supported by pecuniary means and not depending on the fresh opening of the Spirit of Christ in the heart. We believe also, that this testimony to the purity and freedom of genuine Gospel ministry, strongly evinces that the formation of our society was not an effort of human wisdom: neither is there any thing more calculated to sap our foundation, and render us a degenerate church, than a general departure from this principle. 1809. P. E.

- 12 We have uniformly entertained the belief, on the authority of Holy Scripture, that when, in the fulness of time, according to the all-wise purposes of God, our blessed Lord and Saviour appeared personally upon earth, he introduced a dispensation pure and spiritual in its character. He taught by his own holy example and divine precepts that the ministry of the Gospel is to be without pecuniary remuneration. As the gift is free, the exercise of it is to be free also: the office is to be filled by those only who are called of God by the power of the Holy Spirit; who, in their preaching, as well as in their circumspect lives and conversation, are giving proof of this call. The forced maintenance of the ministers of religion is, in our view, a violation of those great privileges, which God, in his wisdom and goodness, bestowed upon the human race, when he sent his Son to redeem the world, and, by the power of the Holy Spirit, to lead and guide mankind into all truth.

Our blessed Lord put an end to that priesthood, and to all those ceremonial usages connected therewith, which were before divinely ordained under the law of Moses. The present system of tithes was

not in any way instituted by Him, our Holy Head, and High Priest, the great Christian Law-giver. It had no existence in the purest and earliest ages of his church, but was gradually introduced, as superstition and apostacy spread over professing Christendom, and was subsequently enforced by legal authority. And it further appears to us, that in thus enforcing as due "to God and Holy Church,"¹ a tithe upon the produce of the earth, and upon the increase of the herds of the field, an attempt was made to uphold and perpetuate a divine institution, appointed only for a time, but which was abrogated by the coming in the flesh of the Lord Jesus Christ. The vesting of power by the laws of the land in the king, assisted by his council, whereby articles of belief have been framed for the adoption of his subjects, and under which the support of the teachers of these articles is enforced, is, in our judgment, a procedure at variance with the whole scope and design of the Gospel; and as it violates the rights of private judgment, so it interferes with that responsibility by which man is bound to his Creator.

GROUNDS
 OF OUR
 TESTIMONY
 AND
 GENERAL
 COUNSEL.



In accordance with what has been already stated, we of course conscientiously object also to all demands made upon us in lieu of tithes. We likewise object to what are termed easter-dues, demands originally made by the priests of the church of Rome, but continued in the protestant church of England, for services which we cannot receive. We also object to mortuaries, sums applied for and still enforced in some places, as due to the incumbent of a parish on the death of the head of a family. Neither do we find, in the example or precepts of our blessed Lord and his apostles, any authority for these claims, or others of a kindred nature, which all had their origin in times of the darkness and corruption of the Christian church. And we further consider, that to be compelled to unite in the support of buildings, where a mode of religious worship is observed in which we cannot conscientiously unite, and in paying for appurtenances attached to that mode of worship from

¹ 27 Henry VIII. c. 20.

which we alike dissent, is subversive of that freedom which the Gospel of Christ has conferred upon all.

Seeing that we have as a religious society invariably made, on this subject, an open confession before men, we earnestly desire that we may all steadfastly adhere to the original grounds of our testimony; not allow ourselves to be led away by any feelings of a party spirit, or suffer any motives of an inferior character to take the place of those which are purely Christian. May none amongst us shrink from the faithful and upright support of our Christian belief, but through the grace of our Lord Jesus Christ, seek after that meek disposition, in which our society has uniformly thought it right to maintain this testimony, and which we desire may ever characterize us as a body. It becomes us all, when thus conscientiously refusing a compliance with the law of the land, to do it in that peaceable spirit of which our Lord has left us so blessed an example. And it is our firm conviction, that in proportion as the heavenly precepts, and the blessed example of the Son of God, who is given of the Father to be Lord of all, spread and prevail, and effectually rule in the hearts and consciences of men,—in proportion as the pure doctrines of the Gospel gain the ascendancy,—it will be seen, that to uphold any church establishment by compulsory laws, which oppress the consciences of sincere believers in the Lord Jesus, is at variance with his holy law, and is calculated to retard the universal spreading of his reign. 1832.

13

We have reason to believe that friends, in every part of the country, continue to be faithfully attached to our ancient testimony against tithes and other ecclesiastical demands. It is our firm conviction, that one of the purposes for which the Lord saw meet to raise us up as a people, was that we might become faithful witnesses against the corruptions which had found their way into his visible church; yet we would affectionately remind you, that to maintain a controversy with error does not necessarily establish us in the truth; that it is possible not to be conformed to the world, in many things, and, at the same time, not to be transformed by the renewing of our mind. We therefore

earnestly intreat our beloved friends, while steadfastly adhering to all our Christian testimonies, not to rest satisfied with any thing short of that conversion of heart, that daily dependence upon God, and that entire obedience to his law, which constitute the very life of godliness. 1833. P. E.

As this meeting doth not enjoin or advise any friends, in sufferings for our Christian testimonies, to take a course at law for remedy, neither can we impose upon them, not to use law in any case; but a freedom is left to the sufferers, to use such means as consist with the unity of friends, and their own peace and satisfaction in the truth, and bearing a faithful testimony in righteousness. Advised, that friends do not judge or reflect one upon another in those cases, a freedom being left upon urgent occasions, to take such a course for relief and ease to the oppressed, as may not be prejudicial to the testimony of truth. But any friend apprehending a necessity to endeavour for relief by the law of the land, to stop the destroyers, is advised to consult about his case with his monthly or quarterly meeting, or at least with some judicious friends, before he makes any procedure at law: and friends who suffer, are advised not to let out their minds into too much expectation of outward relief in point of law, but that they patiently and principally depend on the Lord, and his power, to plead their cause. 1675.

14

REGULATIONS
AND SPECIAL
ADVISES.Legal pro-
ceedings for
redress.

That friends be careful of entangling themselves in law, because of some small irregularity in the proceeding; but if the law be materially transgressed, and the severity of it exceeded by the persecutor, that friends use their freedom, upon serious and good advice among themselves, so as the testimony of truth may be kept clear over all. 1676.

15

It is advised, that all friends have a care that they neither openly nor secretly consent to the taking away of their tithes, nor to the pay-

16

Against col-
lusion.

REGULATIONS
AND SPECIAL
ADVICES.

ment of them by any one whomsoever on their behalf; but keep faithful to their testimony. 1676.

17
Case of execu-
tors to friends.

It is the sense of this meeting, that executors who have a testimony for truth, have a testimony against the paying of the tithes pretended to be due from the testator being a friend, and ought to bear his testimony against payment thereof. 1682.

18
Against
compromise,

With respect to a proposal about taking a farm, and agreeing to pay so much the more to be exempt from tithes; it is left to the several monthly and quarterly meetings to advise friends to be careful that nothing be done that tends to weaken our testimony against tithes by any, and that such be admonished as they see cause. 1696.

19
or collusion.

Advised, that our ancient Christian testimony against tithes be not avoided or shunned by any indirect ways or courses, with landlords, or otherwise: and that friends be careful to keep a true record of the value of what is taken from them on that account, in the field or otherwise, whether it exceed the demand or not, with the respective date of each suffering, and the time when any suit is commenced. 1698. P. E.

20

This meeting taking notice that in many places advantages are taken of friends, by making stoppages upon them in the way of trade, or by debtors, or otherwise; or by kindred or neighbours laying down the money for tithes, or church-rates so called; it is recommended, as the sense and advice of this meeting, to the several quarterly and monthly meetings, to stir up friends in their respective meetings to zeal and faithfulness in this respect; that they may not connive at such payments, stoppages, or discountings on such accounts; but deal plainly and earnestly with their relations or neighbours who shall so pay, or others who shall so stop or discount; and not discharge the debt from their books, but keep the debt still in demand; and be as careful as they can for the future, to keep such persons, as much as in them lies, out of a capacity of stopping upon them: that they may thereby dis-

courage all such ways of proceeding, which tend to weaken or lessen their testimony. And such stoppages are not to be brought in as sufferings, inasmuch as the debt is not thereby discharged; for if it were, the stoppage would be allowed, and the testimony suffered to fall.

REGULATIONS
AND SPECIAL
ADVISES.

This meeting declares it is its sense and judgment, that no friend in truth can either pay or receive inappropriate tithes, being inconsistent with our Christian testimony. 1703.

Improprate
tithes.

Notwithstanding the judgment and advice frequently given by this meeting against the payment of tithes, and more particularly in the year 1703, against the paying or the receiving of tithes; some persons who go under our name, do yet continue not only to pay them, but some few also having estates in inappropriate tithes (which are the same in nature, ground, and root, with the tithes paid to the priests) do not forbear as yet to receive them; to the great dishonour of our holy profession; though others have conscientiously given up and released them: this meeting thereupon doth now again signify, that for any amongst us to pay or receive tithes (which were a part of the ceremonial law belonging to the Levitical priesthood, abrogated and taken away by the coming of our Lord Jesus Christ, and his death on the cross) doth directly oppose and tend to overthrow the ancient Christian testimony of truth against tithes, which hath been borne by friends from the beginning of our day, not only by word and doctrine, but by deep sufferings, and sealed even with the blood of some of our dear and faithful brethren, who have cheerfully laid down their lives by long and hard imprisonments, in confirmation of that their conscientious testimony.

21

Friends not
to pay or re-
ceive tithes.

Character of
imprprate
tithes.

In the sense hereof, this meeting doth earnestly recommend to the several monthly meetings of friends, if they should find any under our name that do either pay or receive tithes, that they use their best and utmost endeavours, in the spirit and order of the Gospel, and in the exercise of great tenderness and brotherly kindness, to inform, admonish, and convince all such, without respect of persons; in order to

Course of
dealing with
those who
persist in
paying or re-
ceiving tithes.

REGULATIONS
AND SPECIAL
ADVICES.

bring them to the acknowledgment and obedience of the truth in that respect; and if, after such gentle and tender dealing with them, any such shall continue in their unfaithfulness, that then the monthly meeting unto which such persons shall belong, having exercised Christian patience and forbearance towards such, and finding itself clear in the sight of God, do declare that such, for their unfaithfulness and opposition to this our Christian testimony, are unworthy to be admitted to the meetings for business amongst friends, or to be received to join in the collections made by friends for the service of the church; and if after that, such persons shall persist in such their unfaithfulness and opposition, that then the monthly meeting proceed further, to give judgment for the clearing of truth and friends, as in the holy counsel and wisdom of God they shall be directed and guided therein. 1706.

22
Seizures with-
out warrant.

Whereas it appears, that the method of taking the priests' demands without warrant or due form of law, prevails more in some places than heretofore, friends are therefore intreated to be as much upon their guard as possible, against the introduction of any practices that may tend to encourage unfaithfulness or collusion: a disposition altogether unbecoming the nobility of truth, and inconsistent with the uprightness it requires. 1750. W. E.

23
Mixed rates.

As it appears by some accounts, that in some places the officers, in making their rates, viz. the poors'-rate which is by act of parliament, and the church-rate or sess, so called, which is mostly by ecclesiastical law, mix them together, and sometimes [demands] for the priest; it is therefore recommended, that friends be careful to examine into the said rates, or the parish-books, that they may not be imposed on, it being contrary to law; and such rates may be refused, and if warrants are granted upon such rates, they being altogether illegal may be set aside. 1756.

24
Returns.

From the accounts brought to this meeting, it appears that in divers places it has been the practice to receive the overplus in money, of the

distrains made from friends on account of tithes, church-rates, so called, and other ecclesiastical demands: it is the advice of this meeting, that friends should decline, as much as may be, to receive such overplus when offered, in a different species from that which was distrained. 1757.

REGULATIONS
AND SPECIAL
ADVISES.

We earnestly exhort and beseech quarterly meetings, carefully to inspect and consider the state of their monthly meetings; and when weakness and remissness are manifestly apparent therein, that they appoint committees, as occasions may require, to assist them in extending such admonition and help as may be found necessary; in order that this important branch of our testimony, against the receiving and paying of tithes, as well as every other branch thereof, may be more generally, becomingly, and consistently supported; and that friends may be clear, in the discharge of their duty to God and to each other, in the great day of account. 1772. W. E.

25

Care to be exercised by quarterly meetings.

This meeting having weightily considered the deficiencies, which from year to year have been complained of, in the support of our Christian testimony against tithes, is apprehensive that they may be occasioned in degree by some misconstruction of the yearly meeting minute of 1706, as though it did not enjoin monthly meetings to proceed to the disownment of such of their members as persist in rejecting the admonition of their brethren: wherefore this meeting thinks it expedient to declare, that no such exemption from the invariable issue of our dealings with irreclaimable delinquents, is considered by this meeting to be allowed by the said minute. 1796.

26

Disownment.

Agreed, that tithes taken away by force be recorded as a suffering for truth. 1676.

27

SUFFERINGS.

And because some have not kept an account of the tithes in kind that have been taken from them, as if that were no suffering, because

28

Tithes in kind.

SUFFERINGS.



the priests' and impropriators' pretended due; we find ourselves engaged in spirit, to desire you to reckon that of tithe, amongst the other sufferings that you send up, and to take the same care of recording all taken away upon that account, in your book of sufferings. 1678.

29

Mode of reporting sufferings.

It is desired that when sufferings are sent up in order for redress of any particular case, the same be written down, as to the loss sustained, goods distrained, severe and illegal treatment or usage by justices or other persons, plainly, pertinently, and distinctly, as to matter of fact only, without any reflection upon the magistrates and persons by whom friends have suffered, or against whom any complaint is made; and that sufferings sent up to be recorded here, be first read in the quarterly meeting, and therein signed. 1681.

30

Account to be rendered respecting friends in prison.

That an account be yearly sent up of all such friends as are in prison, or prisoners, that it may be known who are detained in prison, and who are discharged since the preceding yearly meeting, and when discharged; also to signify the time of their commitment, by whom prosecuted, and for what cause; and that distinct accounts be brought up of all such friends as have died in prison, as prisoners for their testimony to the truth, since the foregoing yearly meeting, with their names, ages, dwelling-places, education, time of conviction, and the places of their travel and service, time of sufferings, and death. 1681.

31

Difficult cases to be sent to meeting for sufferings.

Upon consideration of sufferings in general, it is advised, that in cases of difficulty, and where friends who are sufferers stand in need of advice in any particular case, they send up their respective cases to the meeting for sufferings in London. 1682. P. E.

32

Prosecutors to be reasoned with.

Where any friend or friends shall be prosecuted for any branch of their testimony for the truth, it is recommended that such labour, in a sense of the weight of their testimony, with the prosecutor, before or at

the beginning of the prosecution; that so, if possible, the witness of God in him may be reached, and he may be convinced that the refusal to comply proceeds not from obstinacy or self-interest, but from a godly care to preserve a conscience void of offence. 1703. P. E. SUFFERINGS.

This meeting desires, that an account of all proceedings in such suffering cases as come under the care of the meeting for sufferings, and the issue thereof, may be duly brought or sent to that meeting in writing, specifying the places or the counties where such sufferers dwell, with the several proceedings in the said cases, in order to be duly recorded. 1746. 33
Mode of reporting cases to meeting for sufferings.

Quarterly and monthly meetings are desired, in indorsing the accounts of sufferings, to arrange the amount under the following, with any incidental heads: *Tithes in kind—Tithes, priests' demands, and those called church-rates, by warrant—Military demands by warrant.* 1806.—1816. 34
Indorsement on annual accounts of sufferings.

This meeting, on considering the clause in the minute of 1681, No. 29, under this head, which enjoins that "sufferings sent up to be recorded" "here, be first read in the quarterly meeting, and therein signed," concludes that quarterly meetings be left at liberty either to have the said accounts read in the quarterly meetings, or to refer them to a committee to be read and examined thereby: the committee so appointed is to make a report to the quarterly meeting, and the indorsement prepared agreeably to the last preceding minute, which is in all cases to be read in the quarterly meeting, recorded there, and signed by the clerk on its behalf. 1828. 35
Directions to quarterly meetings.

T R A D E.

1
GENERAL
COUNSEL.

LET friends and brethren in their respective meetings watch over one another in the love of God and care of the Gospel; particularly admonish that none trade beyond their ability nor stretch beyond their compass; and that they use few words in their dealings, and keep their word in all things, lest they bring through their forwardness dishonour to the precious truth of God. 1675.

2 As it hath pleased God to bring forth a day of liberty and freedom to serve Him, let every one have a care so to use this liberty, as that the name of God may be honoured by it; and not an occasion taken by any because of the present freedom, to launch forth into trading and worldly business beyond what they can manage honourably and with reputation; and so that they may keep their words with all men, and that their yea may prove yea indeed, and their nay may be nay indeed. 1688. P. E.

3 It is advised, and earnestly desired, that the payment of just debts be not delayed by any professing truth beyond the time promised and agreed upon; nor occasion given of complaint to those they deal with, by their backwardness of payment where no time is limited; nor any to overcharge themselves with too much trading and commerce, beyond their capacities to discharge with a good conscience towards all men; and that all friends concerned be very careful not to contract extravagant debts, endangering the wronging of others and their families; which some have done, to the grieving the hearts of the upright; nor to break their promises, contracts, or agreements, in their buying or selling, or in any other lawful affairs, to the injuring themselves and

others, occasioning strife and contention, and reproach to truth and friends. And it is advised, that all friends that are entering into trade, or that are in trade, and have not stock sufficient of their own to answer the trade they aim at, be very cautious of running themselves into debt, without advising with some of their ancient and experienced friends among whom they live; and more especially such trading as hath its dependence upon sea-adventures. 1692. P. E.

GENERAL
COUNSEL.

It is our earnest desire that friends be very careful to avoid all pursuit after the things of this world, by such ways and means as depend too much on hazardous enterprises; but rather labour to content themselves with such a plain way and manner of living, as is most agreeable to the self-denying principles of truth which we profess; and which is most conducive to that tranquillity of mind that is requisite to a religious conduct. 1724. P. E.—1801.

We find it our duty to remind our respective members, of the remarkable uprightness and honesty of our friends in the beginning, in their commerce and converse. How exact were they in performing their words and promises, without evasive excuses and insincere dealings! how careful not to involve themselves in business which they understood not, nor had stock of their own to manage! how circumspect not to contract greater debts than they were able to pay in due time!—conduct which brought great credit and reputation to our religious society. But with sorrow we observe, that, contrary to their example, and the repeated advices formerly given by this meeting against an inordinate pursuit after riches, too many have launched into trades and business above their stocks and capacities; by which unjustifiable proceedings, and high living, they have involved themselves and families in trouble and ruin, and brought considerable loss upon others, to the great reproach of our holy profession. 1732. P. E.

Circumscribed even as we are more than many, it is not unusual, in our pursuit of the things of this life, for our gain and our convenience

4

5

6

GENERAL
COUNSEL.

to clash with our testimony. O then may we be willing to pause, and give time for those passions to subside, which would hurry us to the accomplishment of the desired purpose, ere the still voice of wisdom be distinctly heard, to guide us in the way in which we should go! 1795. P. E.

7 We do not condemn industry; which we believe to be not only praise-worthy, but indispensable. It is the desire of great things, and the engrossment of the time and attention, from which we desire that all our dear friends may be redeemed. We doubtless owe duties to ourselves and to our families; but we owe them also to society; and do we not owe even our own selves to our all-wise, all-protecting, and provident Creator? 1797. P. E.

8 We do not tax all who embark in large concerns in trade, with an undue desire after riches; but we much fear that the effect, which their schemes are likely to have upon themselves and their connexions, as affecting their condition, both religious and civil, is not duly regarded. The love of money is said in Scripture to be "the root of all evil;" and we believe it may be shown, that honest industry and moderation of desire are 'roots' of incalculable benefit to the humble Christian. We feel for many of our friends in limited circumstances, in this day of increased, and possibly increasing expense; but we would caution such, and particularly those who are setting out in life, against imitating the manner of living of those whose means are more abundant. We wish, friends, to call you, not to penuriousness but to economy; and we particularly desire that all such as have families of children, even if in more affluent circumstances, would inure them to early industry, and not to habits of depending too much on the services of domestics. 1805. P. E.

9 We believe that many who begin the world with moderate views, meeting at first with success in trade, go on extending their commercial concerns until they become involved therein to a degree prohibited

by the precepts of Christ, and incompatible with their own safety. Thus situated, some may be tempted to adopt a line of conduct, dishonourable in itself, and injurious to others. That contentment which characterizes the pious Christian, is a treasure which we covet for all our members; and we especially desire that those who are setting out in life may so circumscribe their expectations, and limit their domestic establishments, as not to bring upon themselves expenses which could only be supported by an imprudent extension of their trade. Care in this respect will enable them to allot more of their time to the service of their fellow-men, and to the promotion of the Lord's cause. 1815. P. E.

GENERAL
COUNSEL.



We believe that, if friends are careful to attend to the limitations of Truth in their trade, they will generally be preserved from great trouble. It is the duty of all, frequently to inspect the state of their affairs; and if reverses should occur, to ascertain and know for themselves, that they are fully justified, as honest, upright men, in going on with their business. Such an examination would be greatly facilitated by all being very careful to keep clear accounts; that, whether they may be taken off by death, or it may be needful to exhibit those accounts to others, the same may appear perspicuous and intelligible.

10

And we would affectionately encourage friends, who find themselves in embarrassed, or even in doubtful circumstances, not to hesitate, not to be ashamed, to disclose their affairs to men of upright character, in whom they can confide. Such a timely procedure would, we believe, often save the reputation of individuals, call forth the respect and compassion of their creditors, and prevent the keen sufferings of tender wives and innocent children, and such reproach as, in some instances, has been brought upon our high profession.

And may you, dear friends, who are favoured with outward prosperity, so live, that when riches increase, you set not your hearts upon them. Be very careful how you venture to increase your ways of accumulating wealth; but walk as ensamples to those around you, evincing that you are redeemed from the inordinate pursuit of lawful

GENERAL
COUNSEL.

things. You will then be more prepared to enter with kindness into the situation of others, when they may consult you; you will be more qualified, in a brotherly way to advise your brethren, to take such measures as may prevent those sufferings to which we have alluded. 1819.

- 11 Speculations of any kind which may seem to hold out the prospect of a rapid accumulation of wealth, greatly endanger tranquillity of mind. They often involve in perplexities, which disqualify us for exercising a patient dependence upon Him from whom cometh our strength. They not unfrequently lead into acts unbecoming the character of upright men, and in some cases their effects are deplorably felt by innocent sufferers. They often arise from the love of money, and from that eager pursuit after riches, which is inconsistent with the character of a people, who believe in the necessity of being redeemed from the spirit of this world.

We are aware that many of our dear friends may, at the present time, in seeking for a fair means of gaining a livelihood, and in the regular conducting of their outward concerns, be subjected to peculiar difficulties. In the competition of trade, they may be tempted to do that which endangers their peace of mind. We would tenderly counsel all these, whilst they cherish a disposition to honest industry, to let their wants be few; to keep to habits of moderation and economy, but at the same time abhorring covetousness; and, above all, so to live and so to act, that they may be able to place a humble reliance on the blessing and care of the Almighty; and to follow the exhortation of the apostle; "In every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God."¹ And we desire that a Christian example in others, who are not subjected to the same difficulties, may strengthen these good resolutions. 1824. P. E.

- 12 He that is concerned to support the character of a follower of

¹ Phil. iv. 6.

Christ,—and who amongst us would disclaim this character?—ought to be earnest in his endeavour that accessions of wealth do no disqualify him for the discharge of any duty. Those who, whilst honestly and diligently endeavouring to provide for their families, have to encounter many difficulties, have a strong claim on the sympathy of their friends: yet they need not fear, as they continue to place their whole trust in our Heavenly Father, but that he will care for them in such a way as he sees meet. But if any, whether of the more affluent, or of those who cannot be ranked in this class, are deviating from safe and regular methods of business, if they are carried away by uncertain and hazardous, though plausible schemes for getting rich, if they yield to a desire rapidly to enlarge their possessions—such are in imminent danger. They cannot justly expect the blessing of the Most High on such pursuits: their spiritual eye becomes dim; and they do not perceive with clearness that light which would enable them to perfect holiness in the fear of God. 1825. P. E.

GENERAL
COUNSEL.

It becomes those who are attached to the cause of truth, who love our principles, and are desirous of promoting the best interests of our society, to remember that they are not exempt from danger. Dear friends of this description, and especially you who are young, accept a word of caution offered to you in Christian love. If you attend not to the witness of God in your own hearts, and seek not to be delivered from the spirit of this world, you may, contrary to any apprehensions that you now entertain, be introduced into future trouble. You may obstruct your own usefulness in the church, mar the designs of Infinite Wisdom concerning you, and when it is too late, have bitterly to regret the want of timely withstanding the first temptations of the enemy.

13

And we would tenderly invite those who may have acquired a competency of outward substance, to watch the proper period at which they may withdraw from the cares of business, and when disengaged from the regular concerns of trade to beware how they employ their

N N

GENERAL
COUNSEL.

property in investments which may involve them anew in care and anxiety. We affectionately desire that neither these nor other cares may disqualify them from acting the part of faithful stewards in the employment of their time, their talents, and their substance, or from being concerned above all things, through watchfulness unto prayer, to have their lamps trimmed, and oil in their vessels; that when the solemn close of life shall come, they may, through redeeming love and mercy, be prepared to enter into the joy of their Lord. 1826.

14
REGULATIONS
AND SPECIAL
ADVISES.

On failing in
the payment
of just debts.

We recommend to friends in their respective quarterly and monthly meetings, to have a watchful eye over all their members; and where they observe any deficient in discharging their contracts and just debts in due time, so as to give reasonable suspicion of weakness or negligence, that friends do earnestly advise them to a suitable care and necessary inspection into their circumstances, in order that they may be helped; and if any proceed contrary to such advice, and by their failure bring open scandal and reproach on the society, that then friends justifiably may and ought to testify against such offenders. Nevertheless it is not intended to prevent monthly meetings from exercising the discipline in cases in which no advice may have been given prior to insolvency. 1732. P. E.—1816.

15

It is earnestly recommended, that friends frequently inspect the state of their affairs, and when any find themselves unable, or have not more than sufficient, to pay their just debts, that they immediately disclose their circumstances to some judicious friends, or principal creditors, and take their advice how to act, and be particularly careful not to pay one creditor in preference to another. It is also recommended to all persons concerned in trade to keep their accounts in such a clear and accurate manner, that in case of failure, their creditors may see how the deficiency has happened. Those

friends, who may be appointed by monthly meetings to visit those who have failed, should always enquire of their assignees or trustees how they have acted in the above respects, and report to the meeting. 1782.

REGULATIONS
AND SPECIAL
ADVICES.

If through adverse accidents any should fail in paying their just debts, and should, after a composition with their creditors, be so far blessed and prospered in their affairs, as to be capable of paying their deficiencies, it is the earnest desire and advice of this meeting, that they do not omit the same. 1727. P. E.

16
Debtors to
pay although
legally dis-
charged.

It is the sense and judgment of this meeting, if any fall short of paying their just debts, and a composition be made with their creditors to accept of a part instead of the whole, that notwithstanding the parties may look upon themselves legally discharged of any obligation to pay the remainder, yet the principle of universal righteousness we profess, enjoins full satisfaction to be made, if ever the debtors are of ability. And in order that such may the better retrieve their circumstances, we exhort them to submit to a manner of living in every respect the most conducive to this purpose. 1759. P. E.

17

Our sympathy is much excited for those, who, after fair prospects, have, from a sudden depreciation of property, been subjected to many difficulties. We wish kindly to encourage such of these as have it still within their power, to a timely contraction of their domestic expenses. And we desire that their trials may be lightened by beholding in their offspring a disposition to industry and economy, and a willingness that their expectations should not exceed those limits which become a Christian character: this we believe would ultimately tend to their greatest good. Before we quit this subject, we would remind our friends of the former advice of this meeting, that where any have injured others in their property, the greatest frugality should be observed by themselves and their families; and although they may have a legal discharge from their creditors, both equity and our Christian

18

REGULATIONS
AND SPECIAL
ADVICES.

profession demand, that none when they have it in their power should rest satisfied, until a just restitution be made to those who have suffered by them. 1817. P. E.

19
Contributions
not to be re-
ceived from
debtors until
their debts
are paid.

It is the judgment of this meeting, that monthly or other meetings ought not to receive collections or bequests for the use of the poor, or other services of the society, of persons who have fallen short in the payment of their just debts, though legally discharged by their creditors; for until such persons have paid the deficiency, what they possess cannot in equity be considered as their own. And monthly meetings are desired to exercise due caution against too early admitting such individuals to take an active part in the discipline. 1782.—1833.

20
Fictitious
paper-credit.

We warn all against a most pernicious practice, too much prevailing amongst the trading part of mankind, which hath often issued in the utter ruin of those concerned therein, viz. that of raising and circulating a fictitious kind of paper-credit (by what are called accommodation bills), with indorsements and acceptances, to give an appearance of value without an intrinsic reality: a practice highly unbecoming that uprightness which ought to appear in every member of our religious society, and of which practice we therefore think it our incumbent duty to declare our disapprobation, and disunity therewith, as absolutely inconsistent with the truth we make profession of. 1771. P. E.

21

On considering the subject of fictitious paper-credit, as set forth in the last preceding minute, we are of the judgment, that the said minute, conjoined with the first paragraph of No. 33, under the head "MONTHLY MEETINGS," constitutes a full authority to deal with, and if necessary to disown, any who may be found delinquents in this respect, and we are concerned to stimulate overseers, friends generally, and monthly meetings, to a vigilant and early attention to the subject. 1817.—1833.

22

Among the evils of later times has been the practice of individuals

trading beyond their capital, and that of carrying on their business by means of a fictitious credit; practices very dangerous in their effects, and utterly inconsistent with Christian moderation and contentment. 1826.

REGULATIONS
AND SPECIAL
ADVICES.

We are engaged to caution every individual against imprudently entering into joint securities with others; for by these practices many innocent wives and children have been inevitably and unexpectedly involved in ruinous and deplorable circumstances. We therefore earnestly desire friends to keep strictly on their guard, that none, through any specious pretences of rendering acts of friendship to others with safety to themselves, may risk their own peace and reputation, and the security of their families: in order hereunto, we recommend this salutary advice of the wise man to their especial notice and regard: "Be not thou one of them that strike hands, or of them that are sureties for debts. If thou hast nothing to pay, why should he take away thy bed from under thee?"¹ 1771. P. E.

23

Joint securities with others.

It is advised, that when friends accept the office of trustee or assignee, they be active in collecting the effects of the estate, and punctual in making a speedy distribution. 1782.

24

Assignees and trustees.

We intreat friends frequently to inspect the state of their affairs, and not to delay the performance of this duty, either from an apprehension that things are going on well, or from a fear to know how their accounts really stand. It is a practice which can be injurious to no one; but it has very frequently been seen, that had it been timely and regularly resorted to, it would in all probability have prevented grievous suffering. Those who hold the property of others, and this may be said to be the case more or less with most who are engaged in trade, are not warranted, on the principles of justice, in neglecting to inform themselves from time to time of the real situation of their affairs. If

25

Friends to inspect their affairs frequently.

¹ Prov. xxii. 26, 27.

REGULATIONS
AND SPECIAL
ADVICES.

Friends to in-
spect their af-
fairs fre-
quently.

men conceal from their nearest connexions in life a knowledge of the actual state of their property, they may deprive themselves of salutary counsel and of a kind participation in trouble, family expenses may be incurred, and subsequent distress may ensue, which might have been avoided. And we particularly advise young persons to be cautious not to enter too hastily into business, and, from the time of their being thus engaged, to be very careful to make themselves well acquainted with their annual income and expenditure. This would be greatly facilitated by their early adopting, and regularly pursuing, a clear and methodical system of keeping their accounts, in regard both to trade and domestic expenses.

We know that the experience and sufferings of the past year in this nation, have furnished many useful lessons to those who have escaped the troubles of which others have partaken; and we desire that these lessons may not be without their practical good effect. They should teach us not to trust in uncertain riches; and they should be a warning to parents to be careful how they enlarge their domestic establishments, and not to hold out to their children expectations of ease and abundance, nor to train them up in habits of delicacy and indulgence. O! that both parents and their offspring might fix their hopes of happiness on that which is substantial and eternal, and endeavour to be good stewards of the temporal blessings bestowed upon them.—Such we believe to be the concern of many of our dear friends. 1826.

TRUST PROPERTY.

ADVISED, that all and every of your meeting-houses, and mansion-houses where meetings are, or may be held, be entered upon record as the law directs: (vid. 1. W. & M. chap. 18. sec. 19) having seen both the service and safety thereof, and the hurt and danger that may come by the omission. 1691. P. E.

1
Registering
meeting-
houses.

It is recommended, that whenever any freehold, copyhold, or leasehold property shall be newly acquired for meeting-houses or burial grounds, or for the benefit of quarterly, monthly, preparative, or other meetings, or for any other charitable purpose under the care of friends, the trusts be declared in the deed of conveyance, and that one or other of the following forms be employed, according to the tenure of the property.

2
Forms of
conveyance.

On any such new acquisition, *whether by purchase or gift*, a deed indented, sealed, and delivered, by the conveying party in the presence of two credible witnesses, and enrolled in Chancery, within six calendar months after such execution, must constitute, or form part of, the conveyance. If these formalities are not complied with, the conveyance will be void.

Note.—It is a common mistake to suppose that the formalities here mentioned, and which are required by the act 9 Geo. II. c. 36, are only necessary on *voluntary* gifts and not on *purchases* for charitable purposes. Their omission having been a frequent cause of defect in titles to charity lands, the legislature at length, by 9 Geo. IV. c. 85, interfered to remedy it in all actual *purchases* for charitable purposes previously made. But as this enactment is only retrospective, the formalities are necessary on all acquisitions, subsequent to the 9 Geo. IV. c. 85.

As the 9 Geo. II. c. 36 annuls conveyances for charitable purposes which reserve any benefit to the grantor, it is doubtful whether a rent reserved by a lease is of this description. Friends will do well to avoid the doubt, by taking leases, whether original or renewed, to a third person, and then obtaining an assignment from him; the assignment and not the lease, being the deed to be executed and enrolled, as above described.

Forms of
conveyance.

*Habendum and declaration of trust, in a conveyance of
Freehold property.*

To have and to hold the said premises hereinbefore assured, unto and to the use of the said [*Trustees*] their heirs, and assigns, for ever, upon trust from time to time, to sell, exchange, or otherwise assure, and in the meantime to mortgage, demise, or let, all or any part or parts of the said premises, to such person or persons for such estate or estates, and for such purposes and in such manner as the persons for the time assembling as the meeting, usually known by the name of "——— monthly, [*or quarterly or other*] meeting" of Friends, commonly called Quakers, shall [*for better effecting the charitable purposes hereinafter specified, in the case of any special charity*] direct by any minute or minutes, to be signed on behalf of such monthly [*or quarterly or other*] meeting by the person acting at the time as the clerk thereof, and in the meantime, and subject to the trusts aforesaid, upon trust to permit the said premises to be used as a meeting-house, [*and burial-ground, &c.*] for the use and accommodation of the society of Friends, subject to such regulations as shall be specified by any minute or minutes so to be made as aforesaid, [*or in case of a charity, to permit the yearly rents and profits of the said premises to be applied for the &c. stating the charity, &c.* subject to such regulations as shall be specified by any minute or minutes so to be made as aforesaid.] And it is hereby declared, that the receipts in writing of the said trustees or trustee for the time being, for any money payable to them or him by virtue of these presents, shall discharge the persons to whom the same shall be respectively given, from being bound to see to the application of the money therein respectively mentioned to be received, or to ascertain the regularity of any sale, exchange, mortgage, lease, or other disposition or assurance, to be made under the authority of all, or any of the trusts aforesaid, and that no tenant, lessee, mortgagee, purchaser, or other assignee, shall be bound to ascertain or show the existence of any such minute as aforesaid, which might otherwise be necessary to verify the title.

*Habendum and declaration of trust, in an assignment of
Leasehold property.*

To have and to hold the said premises hereinbefore assigned, (subject nevertheless to the reservations and covenants in the said indenture of lease,) unto the said [*trustees,*] their executors, administrators, or assigns, for all the residue of the said term of ——— years, upon trust from time to time, to sell, exchange, or otherwise assure, and in the meantime to mortgage, demise, or underlet, all or any part or parts of the said premises, to such person or persons for such estate or estates, and for such purposes and in such manner as the persons for the time assembling as the meeting

usually known by the name of "———monthly [*or quarterly, or other*] meeting" of Friends, commonly called Quakers, shall [for better effecting the charitable purposes hereinafter specified, *in the case of any special charity*] direct by any minute or minutes to be signed on behalf of such monthly [*or quarterly or other*] meeting, by the person acting at the time as clerk thereof, and in the meantime, and subject to the trusts aforesaid, upon trust, to permit the same premises to be used as a meeting-house [and burial-ground, &c.] for the use and accommodation of the society of Friends, subject to such regulations as shall be specified by any minute or minutes so to be made as aforesaid, [*or in case of a charity, to permit the yearly rents and profits of the said premises, to be applied for the &c. stating the charity, &c.* subject to such regulations as shall be specified by any minute or minutes, so to be made as aforesaid.] And it is hereby declared that the receipts in writing of the said trustees or trustee for the time being, for any money payable to them or him by virtue of these presents, shall discharge the persons to whom the same shall be respectively given, from being bound to see to the application of the money therein respectively mentioned to be received, or to ascertain the regularity of any sale, exchange, mortgage, underlease, or other disposition or assurance, to be made under the authority of all or any of the trusts aforesaid; and that no tenant, lessee, mortgagee, purchaser, or other assignee, shall be bound to ascertain or show the existence of any such minute as aforesaid, which might otherwise be necessary to verify the title.

Forms of
conveyance.

Covenant to surrender Copyhold property.

And the said [*vendor or other surrenderor,*] doth hereby for himself, his heirs, executors, and administrators, covenant with the said [*trustees*] their heirs and assigns, that he, the said [*vendor or other surrenderor,*] will, at or before the next court, to be holden for the manor of———, surrender into the hands of the lord or lady of the said manor, all, &c. [*the copyhold property,*] and the appurtenances, to hold the said premises hereinbefore covenanted to be surrendered as aforesaid unto the said [*trustees,*] their heirs and assigns, at the will of the lord or lady of the said manor, according to the custom of the said manor, by the rents and services therefore due and of right accustomed, but nevertheless, upon trust, (in conformity with the custom of the said manor,) from time to time, to sell, exchange, or otherwise assure, and in the meantime to mortgage, demise, or let all or any part or parts of the said premises, to such person or persons, for such estate or estates, and for such purposes and in such manner, as the persons for the time assembling as the meeting, usually known by the name of "———monthly [*or quarterly, or other*] meeting" of Friends, commonly called Quakers, shall [for better effecting the charitable purposes hereinafter specified, *in the case of any special charity*] direct by any minute or minutes, to be signed on behalf of such monthly [*or quarterly, or other*] meeting, by the person acting at the time as clerk thereof, and in the meantime, and subject to the trusts aforesaid, upon trust to permit the said premises

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Forms of
conveyance.

to be used as a meeting-house, [and burial-ground, &c.] for the use and accommodation of the society of Friends, subject to such regulations as shall be specified by any minute or minutes so to be made as aforesaid, [or in case of a charity, to permit the yearly rents and profits of the said premises to be applied for the &c. stating the charity, &c. subject to such regulations as shall be specified by any minute or minutes so to be made as aforesaid.] And it is hereby declared that the receipts in writing of the said trustees or trustee for the time being, for any money payable to them or him by virtue of these presents, shall discharge the persons to whom the same shall be respectively given, from being bound to see to the application of the money therein respectively mentioned to be received, or to ascertain the regularity of any sale, exchange, mortgage, lease, or other disposition or assurance, to be made under the authority of all or any of the trusts aforesaid; and that no tenant, lessee, mortgagee, purchaser, or other assignee, shall be bound to ascertain or show the existence of any such minute as aforesaid, which might otherwise be necessary to verify the title.

*Surrender of Copyhold property to be entered on the
rolls of the manor.*

At this court came [the vendor or other surrenderor,] one of the customary tenants of this manor, and in consideration of the sum of ——— to him in hand paid by [the trustees,] surrendered into the hands of the lord of this manor, by the hands and acceptance of the said steward, by the rod, according to the custom of this manor, all, &c. [the copyhold property,] with their appurtenances; (and to which premises the said [vendor or other surrenderor] was admitted tenant at a court, held for this manor, on the ——— day of ———) and the reversion, &c. and all the estate, &c. to the use of the said [trustees,] their heirs and assigns for ever, according to the custom of this manor. But nevertheless, upon the trusts declared, concerning the same, by a deed indented, bearing date the ——— day of ——— and made, or expressed to be made between, &c. [stating the parties:] and sealed and delivered in the presence of two credible witnesses, and enrolled in the Court of Chancery, on the ——— day of ———, being the same trusts as are hereinafter set forth: (that is to say,) upon trust, (in conformity with the custom of the manor,) from time to time to sell, exchange, or otherwise assure, and in the meantime to mortgage, demise, or let, all or any part or parts of the said premises, to such person or persons, for such estate or estates, and for such purposes, and in such manner, as the persons for the time assembling as the meeting usually known by the name of “———monthly [or quarterly, or other,] meeting,” of Friends, commonly called Quakers shall, [for better effecting the charitable purposes hereinafter specified in the case of any special charity,] direct by any minute or minutes, to be signed on behalf of such monthly, [or quarterly, or other,] meeting, by the person acting at the time as clerk thereof, and in the meantime, and subject to the trusts aforesaid, upon trust, to permit the same premises to be used as a meeting-house, [and burial-ground, &c.] for the use and

accommodation of the society of Friends, subject to such regulations as shall be specified by any minute or minutes, so to be made as aforesaid: [*or in case of a charity, &c. to permit the yearly rents and profits of the said premises to be applied for the, &c. stating the charity, &c. subject to such regulations as shall be specified by any minute or minutes, so to be made as aforesaid.*] Provided always, that the receipts in writing of the said trustees or trustee, for the time being, for any money payable to them or him by virtue of this surrender, or the trusts thereof, shall discharge the persons to whom the same shall be respectively given from being bound to see to the application of the money, therein respectively mentioned to be received, or to ascertain the regularity of any sale, exchange, mortgage, lease, or other disposition or assurance, to be made under the authority of all, or any of the trusts aforesaid; and that no tenant, lessee, mortgagee, purchaser, or other assignee, shall be bound to ascertain or show the existence of any such minute as aforesaid, which might otherwise be necessary to verify the title.

Forms of
conveyance.

Whenever an appointment of new trustees of any real or personal property belonging to, or under the direction or care of, a quarterly, monthly, preparative, or other meeting, may become desirable, either from reduction of the existing trustees who are solvent members of our society, and resident within the united kingdom, to two, or from other circumstances, it is recommended that such appointment be speedily made, and the trust property legally transferred accordingly. Of course, this recommendation is not to interfere with any special provision for appointing trustees, made at the original creation of the trust.

3
Change of
trustees.

In transfers to new trustees, forms similar to the foregoing may, in general, be used. But in these cases, the two following cautions should be attended to. First, that where there has been any previous declaration of trust, *especial* care be taken not in any way to alter the trust. In these cases the forms must only be followed as far as the circumstances of the case will properly admit. Secondly, that where the title to the trust property is imperfect, either from want of enrolment, or from the form of a previous declaration of trust, it may be expedient to keep the declaration of trust distinct from the conveyance to the new trustees where this is practicable.

4

5 The formalities of enrolment and attestation, pointed out in No. 2, are not considered necessary on transfers to new trustees.

6
Custody of
deeds.

Care is to be particularly taken that all title-deeds and writings relating to meeting-houses, burial-grounds and trust property of any kind, held for the use of any part of the society, as well as all deeds and records relative to donations and legacies, be deposited in a place of security, free from damp, and from danger by fire; and that the custody of them be entrusted to two or more friends appointed for the purpose. It is suggested, that where practicable or convenient, the title-deeds of such property, situate within the limits of any one quarterly meeting, be deposited (under the direction of the said meeting) in the most suitable, and as far as practicable, central place, combined with security; that it may be more generally known where they are to be met with.

7
Record of
trusts.

Monthly meetings are to take care that a correct account of the nature of all trusts, with the names of the trustees of such real or personal property as they are entrusted with, or entitled to, be recorded in a book kept for that purpose; in which should be inserted the place of deposit of the title-deeds of such property. In all cases of legacies or donations, copies of the wills, or of the clauses of the wills, with the date of probate, and of deeds of gift, are, as far as practicable, to be procured, and carefully recorded in the said book.

8
Accounts.

Monthly meetings are to exercise due care, that all legacies and donations be properly secured, and duly applied, according to the directions of the testators and donors: and in order that the appropriation of these, as well as of all other trust funds under the care of the monthly meeting, may be duly attended to, distinct accounts are to be regularly kept of the receipts and expenditure thereof; which accounts are to be annually examined by the monthly meeting, or a committee appointed by it, when the list of trustees is to be read over with reference to No. 3.

Monthly meetings are to furnish the quarterly meetings, of which they form parts, with a brief account of the nature of the trusts and the names of the trustees of the real and personal property possessed by them; and also to transmit from time to time accounts of any additions or alterations therein. Quarterly meetings are to record such accounts in a proper book, with an index: and the names of the trustees are to be annually examined by or on behalf of the quarterly meeting.

9
Monthly meetings to report to quarterly meetings.

Where the trust property belongs to, or is under the care of, preparative or particular meetings, the monthly meeting is to exercise a general superintendence over them, in conformity with the spirit of the several provisions contained in Nos. 6, 7, and 8.

10
Trust property of particular meetings;

Where the trust property belongs to, or is under the care of, quarterly meetings, they are to conform to the foregoing regulations, which may be applicable to their case. But it is not expected that they should furnish to this meeting any account of the trusts, or trustees, unless specially required.

11
of quarterly meetings;

Where the trust property belongs to, or is under the care of, any distinct body or committee of friends, as in the case of schools and other charitable foundations, it is recommended that the spirit of the above rules should be attended to, and the provisions complied with, as far as the circumstances will permit.

12
of other descriptions.

The statute of charitable uses, 9 Geo. II. c. 36, does not extend to Scotland; but the foregoing recommendations, which relate to the general care and oversight of trusts by quarterly, monthly, and other meetings, are to be considered applicable to the general meeting of friends in Scotland and its subordinate meetings.

13
Scotland.

Should any meeting be dissolved or cease to retain its distinct character, care should be taken that a minute be previously entered

14
Case of a

meeting a-
bout to be dis-
solved.

on its books, for regularly transferring the property under its direction to the superintendence of the meeting which may succeed it in authority, in all instances where the nature of the trust admits of this being done. This will be the case with every trust created agreeably to any of the above forms. 1794.—1832.

W A R.

It hath been a weighty concern on this meeting, that our ancient and honourable testimony against being concerned in bearing arms, or fighting, may be maintained; it being a doctrine and testimony agreeable to the nature and design of the Christian religion, and to the universal love and grace of God. This testimony, we desire may be strictly and carefully maintained, by a godly care and concern in all to stand clear therein; so shall we strengthen and comfort one another. 1730. P. E.

1

GENERAL
COUNSEL.

And as it hath pleased the Lord, by the breaking forth of the glorious light of his Gospel, and the shedding abroad of his Holy Spirit, to gather us to be a people to his praise, and to unite us in love, not only one unto another, but to the whole creation of God, by subjecting us to the government of his Son our Lord and Saviour Jesus Christ, the Prince of Peace; it behoveth us to hold forth the ensign of the Lamb of God, and by our patience and peaceable behaviour to show, that we walk in obedience to the example and precepts of our Lord and Master, who hath commanded us to love our enemies, and to do good even to them that hate us. Wherefore we intreat all who profess themselves members of our society, to be faithful to that ancient testimony, borne by us ever since we were a people, against bearing arms and fighting; that by a conduct agreeable to our profession, we may demonstrate ourselves to be real followers of the Messiah, the peaceable Saviour, of the increase of whose government and peace, there shall be no end.¹ 1744. P. E.

2

¹ Isaiah, ix. 6, 7.

GENERAL
COUNSEL.

3

We have endeavoured, in the last two years, to caution our brethren in profession, against suffering the commotions of the times to seduce them from the path of blameless simplicity, in which it becomes all true followers of Christ to walk. And, though we desire not to repeat similar advice, we think it incumbent on us now to bid you beware of being induced, either inadvertently or for gain, in any manner to give countenance to the destroying practice of war. Many are the ways by which the unwary and the covetous may be caught. But, brethren, look beyond the surface. Behold the depth of misery into which war plunges mankind. Then, putting your trust in Him who gives understanding to the simple, and provides for the sparrows, ye may avoid the pollution which is theirs, who join hands with this desolating evil. 1795. P. E.

4

We feel not inclined, though war yet continues to desolate the earth, to repeat our advices on that head, or to resume the subject further than to remark how thankful we ought to be, in that we are still permitted to meet together, as we have done at this time, in brotherly fellowship and mutual condescension; whilst the world around us is tossed with the tempest of discord. O friends, may we consider it as an incitement to suffer every thing which tends to contention, to be eradicated from our hearts; and, under the influence of the spirit of Christ, to cultivate with unwearied assiduity and patience, all those dispositions which make for peace; things whereby we may edify one another; yea, things by which we may evince to our fellow-men at large, that we are really redeemed from the spirit of contests, and truly the disciples of a merciful Redeemer, whose holy, pure, and undefiled religion is a system of universal love! 1797. P. E.

5

Our general scruple to bear arms is well known; and truly we are satisfied that our testimony in this respect is a testimony for Messiah, of whose reign it is the glory, that "the wolf and the lamb shall feed together."¹

¹ Is. lxxv. 25.

Most, if not all, people admit the transcendent excellency of peace. All who adopt the petition, "Thy kingdom come," pray for its universal establishment. Some people then must begin to fulfil the evangelical promise, and cease to learn war any more. Now, friends, seeing these things cannot be controverted, how do we long that your whole conversation be as becometh the Gospel; and that while any of us are professing to scruple war, they may not in some parts of their conduct be inconsistent with that profession! It is an awful thing to stand forth to the nation as the advocates of inviolable peace; and our testimony loses its efficacy in proportion to the want of consistency in any. And we think we are at this time peculiarly called to let our light shine with clearness, on account of the lenity shown us by government, and the readiness of magistrates to afford us all legal relief under suffering. And we can serve our country in no way more availingly, nor more acceptably to Him who holds its prosperity at his disposal, than by contributing, all that in us lies, to increase the number of meek, humble, and self-denying Christians.

1804. P. E.

GENERAL
COUNSEL.

A complaint being made about some ship-masters, who profess the truth, and are esteemed Quakers, carrying guns in their ships, supposing thereby to defend and secure themselves and their ships, contrary to our principle and practice, and to the endangering of their own and others lives thereby; also giving occasion of more severe hardships and sufferings to be inflicted on such friends as are pressed into ships of war, who, for conscience sake, cannot fight or destroy men's lives; it is therefore recommended to the monthly and quarterly meetings whereunto such ship-masters belong, to deal with them in God's wisdom, and tender love, to stir them up and awaken their consciences; that they may seriously consider how they injure their own souls in so doing, and what occasion they give to make the truth and friends to suffer by their declension, and acting contrary thereunto through

6

REGULATIONS
AND SPECIAL
ADVICES.

Armed
vessels.

REGULATIONS
AND SPECIAL
ADVICES.

7
Privateers or
letters of
marque.

disobedience and unbelief, placing their security in that which is altogether insecure and dangerous : which we are really sorry for, and sincerely desire their recovery, and safety from destruction, that their faith and confidence may be in the arm and power of God. 1693. P. E.

It having been represented to this meeting, that some professing to be of our society have of late slighted and neglected our ancient and Christian testimony to such a degree, as to be concerned in privateering, or as owners of ships going with letters of marque ; which is a flagrant and lamentable departure from our peaceable principle (which hath always been to confide in the protection and providence of Almighty God, and not in weapons of war,) and a practice that may be attended with injustice, barbarity, and bloodshed :

This meeting having taken this sorrowful and afflicting case, and breach of our ancient testimony, into its serious consideration, has thought it its incumbent duty to bear its testimony against such practices ; and it is the unanimous sense of this meeting, that all monthly meetings ought speedily to deal with all persons found in the practice of such things, in the spirit of truth and love, in order to bring them to a sense of their error, and to reclaim them from it ; which if they cannot do, then to testify against them, and let them know we have no unity or fellowship with them. 1744. W. E.

8 It having been weightily under the consideration of this meeting to discourage all under our profession from that great inconsistency of being concerned in privateers, letters of marque, or ships armed in a warlike manner, we think it necessary earnestly to recommend to monthly meetings, to keep a watchful eye over their members, in this important branch of our Christian testimony ; and where any inclination toward such practices appears, that timely admonition and suitable counsel be given, in the spirit of love and meekness. 1757. P. E.

9 It is recommended to the several monthly meetings, that all concerned in armed vessels be dealt with according to the minute of

1744; and it is recommended to friends every where, to take into their serious consideration the inconsistency of any under our profession suffering their temporal interest to induce them in any manner to contribute to the purposes of war. 1781.

REGULATIONS
AND SPECIAL
ADVICES.

And, dear friends, as it hath pleased the Almighty to reveal unto mankind his Son Jesus Christ, the peaceable Saviour, let it be our steady concern to demonstrate to the world that we are his followers, by bringing forth the fruits of the Spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."¹ And as we are called out of wars and fightings, so let them be, as seldom as possible, the subjects of our conversation: but let a holy care rest upon us, to abide in that power which gives dominion over the hopes and fears that arise from the concerns of an unstable world; and tend, as they are admitted into the mind, to lessen its trust on that rock which is immovable. Thus, like faithful Abraham, may we hope for preservation, and be qualified to approach the throne of mercy in intercession for others, at a time when the tokens of Divine displeasure are manifest. Let us keep in mind that declaration of our Lord: "My kingdom is not of this world;"² for they whose kingdom is of this world, will only strive for the things thereof. Therefore, we beseech you, mind your calling, that it may be evident you are not seeking a city here, but one to come, which hath everlasting "foundations, whose builder and maker is God."³ 1757. P. E.

10

On making
wars the sub-
ject of conver-
sation.

We are sorrowfully affected to find by the answers to the queries, that some friends in a few counties have failed in the maintenance of our Christian testimony against wars and fighting, by joining with others to hire substitutes, and by the payment of money to exempt themselves from personal service, in the militia: a practice inconsistent with that testimony to the reign of the Prince of Peace, which our ancestors received, and were concerned to maintain through cruel sufferings, and which the faithful in this day dare not shrink from: which defection

11

Hiring substi-
tutes.

¹ Gal. v. 22, 23.

² John, xviii. 36.

³ Heb. xi. 10.

REGULATIONS
AND SPECIAL
ADVICES.

from our Christian testimony and general practice, having been matter of sorrow to this meeting, we are concerned strongly to advise against, and that friends every where stand faithful and single in their dependence on the Lord for preservation, who alone is for ever able to keep in perfect safety. And if suffering be the lot which doth result from such obedience to the divine requiring, these will, as they abide in the simplicity and innocence of truth, reap the fruits of peace in their own bosom. Let therefore the care of friends, in their several monthly meetings, be exerted to prevent any contributions for hiring substitutes, or other methods of exempting themselves from the militia inconsistent with our well-known testimony. 1760. W. E.

12

Rates or assessments for military purposes.

It is our sense and judgment that we cannot, consistently with our well-known principles, actively pay the rate or assessment, which by virtue of any militia act, may be imposed in lieu of personal service ; or any rates or assessments made for advancing the hire or enlisting-money of volunteers ; or the money to be raised and given to militia-men. And as overseers are sometimes directed by militia acts, to make the said rates and assessments, and to collect and levy the same, such friends as shall be in that office are advised, with meekness and prudence, to inform the deputy lieutenants and acting justices within their districts, that they cannot be active in or concerning such rates. And friends are desired to be careful to guard against paying the said rates mixed with some other rate.

And we think it expedient that friends should be tenderly advised to avoid giving occasion of reproach, by any unjustifiable endeavours to evade the law ; and that, in all cases wherein they allege a conscientious scruple for not actively paying what may be demanded of them, they manifest, by a patient and Christian conduct under such sufferings as may attend in consequence thereof, that their scruples are real and sincere. 1762.—1801.

13

Manufacture of arms, loans for war, &c.

If any be concerned in fabricating or selling instruments of war, let them be treated with in love ; and if by this unreclaimed, let them be further dealt with as those whom we cannot own. And we intreat that

when warlike preparations are making, friends be watchful lest any be drawn into loans, arming or letting out their ships or vessels, or otherwise promoting the destruction of the human species. 1790. W. E.

REGULATIONS
AND SPECIAL
ADVICES.

We desire afresh to press upon all our members, the necessity of a peaceful and innocent demeanour amongst men; and especially, let all be careful not to seek or accept profit by any concern in the preparations so extensively making for war; for how reproachfully inconsistent would it be, to refuse an active compliance with warlike measures; and, at the same time, not to hesitate to enrich ourselves by the commerce and other circumstances dependent on war! 1798. P. E.

14

Seeking or accepting profit from war.

On the calamitous subject of war we do not feel much now to say. Friends, you are not ignorant of what adorns our profession, with respect to this subject. Only this would we say—Make it not a topic of conversation. Guard against placing your dependence on fleets and armies; be peaceable yourselves, in words and actions; and pray to the Father of the universe that he would breathe the spirit of reconciliation into the hearts of his erring and contending creatures. 1805. P. E.

15

Dependence upon fleets and armies.

We are inclined also, dear friends, to draw your attention to the root of our testimony against war. It is no other than Christian love, and that righteousness which produces peace, quietness, and perpetual assurance, as its natural fruit. This draws the mind away from those passions and desires, in which are laid the foundations of contest. Let us then frequently examine our hearts, yea, let us prove our own selves, and see how far the seed of contention withers, and a resignation to suffer is cherished there. And since, as we have mentioned, some of our young men have suffered, and more may probably suffer imprisonment, we are deeply desirous that they may walk consistently with their testimony in every respect; showing by their conduct that they truly follow a Master who was holy, harmless, undefiled, and separate from sinners. 1809. P. E.

16

On Christian consistency, especially in those who suffer for this testimony.

It is the judgment of this meeting, that it is inconsistent with our well-known testimony against war, for friends to be in any manner aid-

17

Conveyance of soldiers, &c.

REGULATIONS
AND SPECIAL
ADVICES.

18
On providing
arms for pro-
tection in
times of trou-
ble, &c.

ing and assisting in the conveyance of soldiers, their baggage, arms, ammunition, or military stores. 1810.

It appearing to this meeting that some of our members have caused their property to be protected by armed men; a tender concern has been felt, that friends may, on all occasions, endeavour to have their confidence placed on divine protection, and thus be enabled to support our Christian testimony against such modes of defence. This meeting further feels itself engaged to caution friends every where against keeping guns or arms of any kind in their houses, or on their premises, or in any manner uniting in armed associations; that so, whatever trials may take place, our society may not, by thus becoming liable to contribute to the destruction of their fellow-creatures, violate our peaceable principles; in the belief of the rectitude, and even safety of which, we feel our minds confirmed. 1812.

19
On the return
of the bless-
ing of peace.

Deeply impressed with gratitude to Almighty God, that the sword is again stayed in this quarter of the globe, and that the spirit of contention which has so long prevailed, has been succeeded by marks of Christian forbearance and charity, we desire to express our thankfulness for the prospect of peace. The judgments of the Lord have indeed been in the earth; and many have learned righteousness. May the number of these increase; may the peaceable spirit of the Gospel, the surest pledge of permanent tranquillity, spread and prevail! We of this island have cause to be doubly thankful: we have been preserved from witnessing the effusion of blood, and the ravages of war, which have spread over the greatest part of Europe; and we are now permitted, in common with other nations, to rejoice thus far in their cessation.

In what way, therefore, beloved friends, shall we evince our sense of these unmerited favours? It is well known that we regard it as a Christian testimony,¹ to refrain from uniting in those public demonstrations of joy, which often prevail on such occasions. We are convinced

¹ See "National Fasts, &c." page 172—174.

that frequently they lead to practices, inconsistent with that meek and quiet spirit which should clothe the disciple of Jesus, and are an inlet to excesses which estrange the mind from God. It is not in this way that we should manifest our grateful feelings; but by endeavouring, through the influence of redeeming love and power, to live more and more in the spirit of the Gospel, and thus to become examples of genuine Christian conduct. 1814. P. E.

REGULATIONS
AND SPECIAL
ADVICES.

The continuance of the blessing of peace to this nation has warmed our hearts with gratitude. Our refusal to bear arms is a testimony not only against the violence and cruelty of war, but against a confidence in what is emphatically termed in Scripture, the "arm of flesh:"¹ it is a testimony to the meekness and gentleness of Christ, and a resignation to suffer, in reliance on the power, the goodness, the protection, and the providence of the Almighty. Let us, even now, seek to have our trust so firmly fixed on this unfailing source of help, that if our faith should be again put to the test, we may have ground to look with humble confidence to Him in whom we have believed. 1819. P. E.

20

On the con-
tinuance of
peace.

¹ 2 Chron. xxxii. 8.

WILLS, EXECUTORS, AND ADMINISTRATORS.

- 1 Friends advised to make their wills; KNOWING how quickly many are removed by death, it is weightily recommended that care be taken in each monthly meeting, that friends who have estates to dispose of, by will or otherwise, be advised to make their wills in time of health, and strength of judgment, and to dispose of their substance as in justice and wisdom may be to their satisfaction; to prevent the inconveniences, loss, and trouble that may fall upon their relations and friends, through their dying intestate. Making such wills in due time can shorten no man's days, but the omission or delay thereof has proved very injurious to many. 1691.—1695. P. E.—1703. P. E.
- 2 and appoint guardians. Recommended, that friends who have young children, do in their wills appoint faithful friends to be guardians to them, till they come to the age of twenty-one years. 1706.
- 3 Care in accepting trusts, &c. Advised, that friends take care that none do unadvisedly bring themselves, or others, into sufferings, by undertaking trusts or executorships, when they cannot legally and consistently discharge the trust. 1713.
- 4 Advice to executors and trustees. Executors and trustees, concerned in wills and settlements, are advised to take especial care that they faithfully discharge their respective trusts, according to the intent of the donors and testators; and that all charitable gifts, legacies, bequests, and settlements of estates, by will or deed, intended and given for the use of the poor, the aged, the impotent, or putting poor friends' children to education or apprenticeships, may not be appropriated or converted to other uses than such as the donors and testators have directed and enjoined by legal settlement, will, or testament. 1715.

As in cases of administration to the estate or effects of deceased persons, a bond is required in the ecclesiastical courts, where the same is granted; which bond contains several titles and designations of the archbishops or bishops, which it is inconsistent with our religious principles to acknowledge, such as 'The most' or 'right reverend father in God'—'by divine providence, lord,' &c. and as some friends have scrupled to sign such bonds on that account, and have been permitted to strike out the exceptionable parts; it is therefore recommended to friends in such cases, to offer a bond in the underwritten form; or at least to endeavour to obtain consent to strike out such parts as are inconsistent with our principles. 1773.

5

Caution as to
the form of
administra-
tion bond.

Form of a Bond.

Know all men by these presents, that we *are become bound unto*
, archbishop [or bishop as the case may be] of *, in the sum of*
pounds of good and lawful money of Great Britain, to be paid to the said
archbishop [or bishop] or his certain attorney, executors, administrators, or assigns: for
which payment, well and truly to be made, we bind ourselves, and each of us, for the
whole, our heirs, our executors, and administrators, firmly by these presents. Sealed with
our seals, dated the *day of the* *month, called* *,*
in the year of our Lord, one thousand *hundred and*

[Here to follow the condition of the Bond.]

Advised, that friends in making their wills have a strict regard to justice and equity, and be not actuated by caprice and prejudice, to the injury of those who may have a reasonable expectation from their kindred and near connexion; nor (although occasion may have been given or taken,) carry any resentment to the grave, remembering we all stand in need of mercy and forgiveness: also that none postpone making their wills to a sick-bed, an improper season to settle our outward affairs, in the painful struggles of nature, even if we should be favoured with a clear understanding; which ought not to be diverted from a solemn consideration of the approaching awful period of life.

6

Advice to
testators.

Q Q

Advice to testators and executors.

Friends are earnestly recommended to employ persons skilful in law, and of good repute, to make their wills; as great inconvenience and loss, and sometimes the ruin of families, have happened through the unskilfulness of some who have taken upon them to make wills. And all friends who may become executors or administrators, are advised to make a full, clear, and proper inventory of the estate and effects of the deceased as soon as possible after the interment, as many difficulties and disputes have arisen for want of it, where it has been deferred; and seeing also that in the affirmation made at proving a will, there is a promise to make such inventory. 1782.—1801.

YOUTH.

WE earnestly beseech our friends, and especially the youth, to avoid all such conversation as may tend to draw out their minds into the foolish and wicked pastimes with which this age aboundeth, particularly balls, gaming-places, horse-races, and play-houses, those nurseries of debauchery and wickedness, the burden and grief of the sober part of other societies, as well as of our own; things wholly unbecoming a people under the Christian profession, contrary to the tenour of the doctrine of the Gospel, and the examples of the best of men in the earliest ages of the church. For, as "evil communications corrupt good manners," so it is the duty of men professing religion, who live in this world in order to obtain a better, not only to shake their hands from holding of bribes, and stop their ears from hearing of blood, but also to shut their eyes from seeing evil.¹ 1739. P. E.

1

Against foolish and wicked pastimes.

And dearly beloved youth, in a humble sense of the continued visitations of the Father's love, and an experience of their blessed effects, we intreat you by the mercies of God, receive its holy impressions, submit to its discipline. This will preserve you from the deplorable effect of Satan's transformations, inspire you with holy resolutions, and enable you to maintain them in all godly conversation, and purity of life and faith; adorning the doctrine of the Gospel by a blameless demeanour. True peace will then flow as a river in your own minds, and the fruits of the tree of righteousness be brought forth, to your inexpressible consolation in Christ, and the revival of Sion; so that by and through you, she may yet appear beautiful to the sincere-hearted. 1751. W. E.

2

General counsel and exhortation.

¹ Isa. xxxiii. 15.

3
General coun-
sel and ex-
hortation.

O that our youth might be prevailed upon to humble themselves, endeavouring, through the divine assistance, to form their minds according to the plain and simple truths of the Gospel contained in the Holy Scriptures, which we recommend as a proper means of preserving them from the contagion of profane and irreligious books and writings, tending to alienate and divert men from the love of virtue, and the practice of true Christian morality.

Dearly beloved young friends, in much affection and tenderness we exhort you, above all things, to give diligent heed and attention to the voice of the Spirit of Christ speaking in the secret of your own consciences, reproof for evil, and speaking peace when you do well. For this, as it is closely and reverently regarded, will not only season your minds with a holy fear and dread of offending the great Majesty of heaven and the whole earth, and thereby be a means of preserving you from the vices, vanities, and allurements of this world; but will also influence you to seek after, and pray earnestly for, that wisdom which is from above. Happy are the youth who thus give up their names to serve the living God with full purpose of heart! How inexpressible are the blessings which those who are thus early devoted to serve the Lord, bring upon themselves! And how do they cause the hearts of their parents and friends to overflow with joy and thanksgiving to the Author of all our mercies; and the church of God to magnify his name, for the continuance of his goodness to his people, from one generation to another! Whilst the ungodly and disobedient, and such as, contrary to the tender intreaties and admonitions of their parents, the counsel of their friends, and the dictates of the Spirit of Truth in their own hearts, give the reins to their unruly passions, and indulge themselves in rioting, wantonness, and excess, often wound their parents with grief and affliction, become themselves a reproach to their Christian profession, and render their own lives short and miserable, attended with such reflections as these: "How have
" I hated instruction, and my heart despised reproof; and have not
" obeyed the voice of my teachers, nor inclined mine ear to them that

“instructed me!”¹ O that all such may return unto the Lord, whilst the day of his gracious visitation is extended unto them, who delighteth not in the death of a sinner, but willeth the salvation of all! 1751. P. E. General counsel and exhortation.

And, dear young friends, we fervently and affectionately intreat you, keep your hearts with all diligence. Guard against every act of unfaithfulness to the divine witness, and especially beware of closing in with the first temptations thereunto. Keep within the bounds of known duty, and the tender restrictions of truth. In this state of vigilance and humble care; preservation, peace, and safety will accompany your steps. Your minds, being circumscribed within the bounds of truth and righteousness, will be properly exercised in your respective duties, in the sight of God and man, and employed usefully in your several vocations, abhorring idleness, for of idleness springs folly; vice ensues; dishonour, wretchedness, and ruin are its fruits, which bring affliction on families, and undeserved reproach on our holy profession. Keep close therefore to the heavenly principle in yourselves. This will preserve your feet from evil. Shun all those who would lead you into the broad way, as your most dangerous enemies. Deviate not from the strait and narrow path which leads to life, into the pernicious amusements, and ensnaring vanities of a licentious age. Be strong, and quit yourselves like men, in the much neglected cause of morality and religion. 1771. P. E.

4

We beseech you, dear young people, who are sensible of the visitation from on high, and have tasted the power of Divine love, suffer nothing to draw you from it. “See that ye refuse not Him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from Heaven.”² This inward speaker is the Spirit of your Redeemer. Esteem his reproofs above the world’s caresses, and prize his cross before all its enjoyments; for these will soon terminate in disappointment and sorrow, but that will lead to enduring substance.

5

¹ Prov. v. 12, 13.

² Heb. xii. 25.

The way to the crown is strait to flesh and blood, and there is no other by which it can be obtained. Be neither afraid nor ashamed of it. Enter it in the days of your youth, and whether you reach to old age or not, as you steadily persevere therein, you will have cause to rejoice in that peace which passeth the understanding of the carnal mind. Great is the advantage you possess above those in more advanced years, who have long suffered themselves to be ensnared into negligence and delays, and who being again mercifully awakened to behold their danger, deeply deplore the loss they have sustained, and the difficulty they find in their return, from the many entanglements and inconveniences which their former remissness hath subjected them to. Improve the precious opportunity put into your hands. "Seek ye the Lord while he may be found : call ye upon him while he is near."¹ 1774. P. E.

6
Against vain
sports and
places of
amusement.

Frequent and earnest have been the advices of former yearly meetings, that all under our name may avoid the attendance of vain sports and places of amusement; which divert the mind from serious reflection, and incline it to wantonness and vanity. Understanding that diversions of this kind are spreading, and play-houses increasing in various places, we are concerned to renew a caution on this subject; being clearly convinced of the pernicious effects of these evil practices, the inventions of degenerate men, tending to stifle the convictions of the divine witness in the conscience, and set men at ease in a state of alienation from God. 1785. P. E.

7
General coun-
sel and ex-
hortation.

And beloved youth, in an especial manner guard against the first sacrifices of duty to inclination. If ye curb inordinate desires in their infancy, your victory over future temptations will be the more easy; and, through faith in Him that hath loved us, and hath overcome, ye will in time be more than conquerors; but if ye shrink from the conflict, or resign the victory to the tempter, ye will be despoiled of the armour designed to preserve you in future assaults; and, it may be, unable to

¹ Is. lv. 6.

resist, in your further progress through life, temptations which in the fresh morning of your day ye would have held in abhorrence. 1795. P. E. General counsel and exhortation.

And, O that we could awaken some of you, dear youth, who have been educated in a liberty which we deplore on your account, because we believe that the Gospel of Christ doth not allow it—that we could awaken you to serious reflection! If your rest should, for a season, be disturbed by the sense of sin, of the danger of continuing in it, and of the future judgment which is its portion, you have no cause for utter dismay. Help is laid on One that is mighty. The sense of our transgressions leads to prayer for his secret, but almighty help; and as you are careful to close in with the inward intimations of his will, which are in fact the offers of his mercy, he will give you in due season “the oil of joy for mourning,” and “the garment of praise for the spirit of heaviness.”¹ 1804. P. E.

8

To you, dear youth, who are rising up to manhood, we would extend a tender, yet an earnest invitation. We are interested in your happiness, the church will have need of your help, and there is nothing that we desire more for you, than to see you advancing, in ranks of righteousness, to the Christian warfare. And your qualification will lie in humility and meekness, seeing it is the meek whom the Lord teacheth his way.² But, dear young men, in this very meeting we have been made to lament, because so many of you evidently prefer the gratifications of nature which is corrupt, and which tends to corruption, to the cross of Christ which corrects its hurtful propensities, and to “the grace of God that bringeth salvation.” Many of you have a degree of love to our holy cause. Why then will you pursue a line of conduct which tends to lay it waste? Do not despise the counsel of experience. Many have tried the path which some of you tread, and have found it lead to distress; and happy are those whose course is interrupted, and who do not persist in their progress, before it lead to final distress.

9

But though we thus speak, there are also many of our beloved youth,

¹ Isa. lxi. 3.

² Ps. xxv. 9.

General counsel and exhortation.

who are rising to the state of maturity, of whom we are persuaded "better things, and things that accompany salvation." Dear young friends, of whatever rank, sex, or station, it is cordial to behold you, it is cordial to salute you in the fellowship of the Gospel, and to bid you God speed. Hold on your way, turn not aside to the right hand or to the left. You may have tribulation, but be of good cheer: your holy Leader hath overcome the world.¹ Thus, when some of those who now address you shall be beheld no more in this scene of conflict, but if they continue faithful will partake of the joy of their Lord, and of your Lord, you may stand in their places with holy firmness, be a blessing to succeeding generations, and "show forth the praises of Him who hath "called you out of darkness into his marvellous light."² 1807. P. E.

- 10 And you, tender youth, yet in that most critical time of life, in which men often receive the bias which forms them into servants of their God, or warps them away from his fear, let us again press you to ponder the path of your feet. The earlier you are devoted to his service, the better servants you will be. And He is served in little things, and not in those only which appear great, and highly beneficial to others. But what attainment is greater than to be able in a pure heart to say, "Thy will be done?" and this, by the Spirit of Him who taught his immediate followers after this manner to pray, may be attained even in childhood. It will be a most precious morning sacrifice to the Lord, who hath given you life; who stands ready, as you faithfully serve him, to store it with blessings; and who can finally crown it with a peaceful immortality. 1809. P. E.

- 11 And, dear youth in general, especially you who have left, or are about to leave, the protection of a parent, and to enter into the busy scenes of life: some of you, probably, in populous towns, far different from the retirement of your paternal abodes, we beseech you to guard against the new temptations which may now assail you. Oppose the first incitement to any liberty inconsistent with your principles, and be willing to

¹ John, xvi. 33.

² 1 Peter, ii. 9.

seek the society of experienced friends in the places where you may be situated, and to receive their admonition with meekness and attention. Never forget that the season of early youth is a season of peculiar danger; and if you grow up under this sense, you will from time to time be led to cry for preservation to Him, who has said, (and his words are Amen for ever,) "him that cometh to me I will in no wise cast out"¹ 1812. P. E.

In considering this subject, [the reading of the Scriptures,] our younger friends have been brought to our remembrance with warm and tender solicitude. We hope that many of you, dear youth, are no strangers to this practice, and to some we trust it has already been blessed. Hesitate not, we beseech all of this class, to allot a portion of each day to read and meditate upon the sacred volume in private: steadily direct your minds to Him who alone can open and apply the Scriptures to our spiritual benefit. In these seasons of retirement, enter into a close examination of the state of your own hearts; and, as you may be enabled, secretly pray to the Almighty for preservation from the temptations with which you are encompassed. Your advancement in a life of humility, dedication, and dependence upon divine aid, is a subject of our most tender concern. That you might adorn our holy profession, by walking watchfully before the Lord, and upholding our various testimonies, was the care of some of our dear friends, of whose decease we have been at this time informed. They were concerned in early life to evince their love to the truth; they served the Lord in uprightness and fear in their generation, and, in their closing moments, were permitted to feel a humble trust that, through the mediation of our Redeemer, they should become heirs of a kingdom that shall never have an end. Let their example encourage you to offer all your natural powers, and every intellectual attainment, to the service of the same Lord, and patiently to persevere in a course of unremitting obedience to the Divine will. 1815. P. E.

12

On reading
the Scrip-
tures; and on
religious re-
tirement.

¹ John, vi. 37.

13
General
counsel.

Dear young friends, our hearts are warmed with love to you. We desire that it may be your frequent concern to seek for an establishment on the only sure foundation, and to wait in humble watchfulness for the teachings of the Heavenly Instructor. If conflicts of mind should attend you, and prove painful and humiliating in their nature, this is no cause for dismay. Those who steadily pursue the path of a true disciple, will, through the goodness of the Lord, at times be permitted indubitably to feel that they are the objects of his paternal regard. They will from their own experience know an increase of true faith in the power and perceptible support of the Holy Spirit. Ascribing this to the free gift of God in Christ Jesus our Lord, they will become firmly persuaded that the tendering power of Redeeming Love, though undervalued by too many, is above all things precious. We are consoled in the belief, that the feet of many of our beloved young friends have been turned into this path. And it is our earnest desire, that neither the fear of man, the offence of the cross, an aversion to the simplicity of the truth, nor the activity of their own wills, may interrupt their progress; but that they may, through the unfoldings of divine counsel, come to know an establishment in that faith which giveth the victory. 1817. P. E.

14

And, dear young friends, earnest have been our desires that you may all not only be professors with us, but by obedience to the Spirit of Christ, become real possessors of the truth as it is in Jesus. We are persuaded, that in the eyes of many amongst you, the truth has indeed appeared lovely: why then is there not a full surrender to its power and to its convictions? The Lord loveth an early sacrifice. His numberless blessings call for your gratitude, and your allegiance. And mournful indeed will be the reflection, should your days be lengthened to advanced age, that you have slighted the mercies of a gracious Creator, that you have preferred the love of the world and its fading pleasures, and that there can be no peaceful retrospect on devotedness to his cause.

To our young friends, who have taken some steps in the right way, we would tenderly offer a few remarks. The youthful mind, in its love for the cause of religion, is readily led into action. Here is a fresh

call for watchfulness. A benevolent desire to promote the Lord's work in the earth, and to serve their fellow-men, may have imperceptibly led some from a close and frequent examination of the state of their own hearts. In mixing in public companies, and in witnessing the success of the efforts that are used to promote the common good, our own minds may be gratified, but our quick perception of spiritual instruction may be weakened. Far be it from this meeting to discourage its members from sharing in those excellent labours, in which we can, consistently with our religious principles, unite. In the universal dispersion of the sacred volume, and in the moral and religious instruction of the poor of this and of other countries, we feel a very lively interest. We rejoice in the progress of these good works; but our earnest concern for all is, that each may seek to know and to abide in his proper station: that they whose field of usefulness is principally within the limits of our own society, may be faithful to their call, and diligent in their Master's service. And may you, whose labours are more extended, be especially careful, that your exertions for the good of others are adorned and enforced by humility, and by that consistency with our principles, which can only be maintained by watchfulness and prayer: that it may be manifest to all, that the love of Christ operating in the heart leads you to seek, not the praise of men, but the glory of God. 1818. P. E.

Counsel as to
engaging in
works of pub-
lic benevo-
lence.

On usefulness
in our own
society.

We affectionately recommend to young men in the country, who may be unable to procure employment, as well as to their parents, that they patiently wait for some proper opening, rather than venture on so dangerous a risk as that of coming to this great metropolis without any definite prospect of protection or employment. It is peculiarly desirable also, that before young persons remove from their homes, they, or their parents, should make a point of consulting experienced friends in their own monthly meetings. These might correspond with other friends in the places to which such removal is intended, and thus, hasty movements, and the evils consequent upon them might be prevented.

15

Caution as to
young men
leaving their
homes for em-
ployment;

We would affectionately advise the parents of our young men, not to seek *high things* for their children; and young men themselves, to rest

and advice as
to the choice
of occupation.

contented with that station in life in which Divine Providence may have placed them. There can be no real dignity in any station, without a religious life and conversation ; and those who are the faithful followers of Christ, however low in their outward situation, will not fail to obtain the respect, as well as the love, of those by whom they are surrounded. We wish especially to advert to manual employment, as suited to afford to many young persons a salutary and desirable occupation. Were there more true humility amongst us, and more willingness contentedly to occupy our proper stations, we believe that the painful difficulties to which we have now alluded, would be very much avoided. 1821.

16

Young persons encouraged tenderly to counsel their associates.

We recommend to such of our young friends as know and approve what is excellent, and may have been strengthened in some small degree to practise it, not to shrink from modestly yet faithfully counselling their associates in early life, when they may be deviating from the path of duty. A tender caution may be received with peculiar advantage, when those to whom it is given know that their counsellors are still alike subject to the same temptations to which they are exposed ; and when, as may sometimes happen, the relative as well as the social tie may call for the extension of a hand of help. 1827. P. E.

17

Advice against publications of an infidel tendency.

Dear young friends, we tenderly exhort you all to cherish the belief, to seek to be established in the conviction, that your heavenly Father, as you look in faith unto him, will assist you by his good Spirit to overcome every thing that is wrong, and to live acceptably in his sight. Be very careful then, we beseech you, not to read publications which openly, or indirectly, inculcate a disbelief in the benefits procured to us by the sufferings and death of Christ, in the divinity of *Him* our Lord and Saviour, or in the perceptible guidance of his Spirit. On the contrary, in silent retirement before the Lord, seek after the contriting influence of his love, in sincere desire that in his own time, it may please him, that you also may richly partake of that consolation and strength which are the portion of his faithful, dependent children. And, as we can rejoice in the persuasion that many of you have yielded to the visitations of Divine love,

we wish to encourage these to hold on in the path of dedication, to continue to love the Lord, and to desire to know and to do his will.

May these, may all our dear friends, be impressed with the continued necessity of watchfulness unto prayer, and of being clothed with humility, as with a garment. The faithful disciple will guard against relying too much on former experience: he will find that an increase of years produces an increasing conviction that we are entirely dependent upon God for fresh supplies of strength; but he will be animated to persevere, from the consoling hope that if faith and patience continue, Christian virtues will increase; humility, meekness, and liveliness of spirit will be prevalent in advanced life; and a final admission will be granted into the everlasting kingdom of our Lord Jesus Christ. 1820. P. E.

General
counsel.

FINALLY, friends, collectedly and individually, farewell! May all our meetings be held with weight, as in the immediate presence of the heavenly President. May the aged among us be examples of every Christian virtue; and evince, by the calmness of their evening, that their day has been blest. May the middle-aged not faint in their allotted stations; but, together with their elder and younger brethren, firmly support, yea exalt, the several testimonies which we are called to maintain. And O! may the beloved youth, the tender objects of our care, and of our hope, bend early and cheerfully under the forming power of truth: that thus, each standing in his allotment, the harmony of the building may be preserved, and we may truly grow up into a holy temple for the Lord. 1799. P. E.

THE END.

INDEX.

*** The figures in parenthesis (), denote the paragraphs; the others, the pages; the large Roman numerals refer to Rules.

A.

- ACCOMMODATION BILLS, Warning against raising or circulating 276 (20 to 22)
- ACCOUNTS, The keeping clear and correct, to be annually advised 138 (32). See TRADE.
- ACKWORTH SCHOOL, Time of General Meeting for, in London 125 (8)
- ADMINISTRATION BOND, Caution as to the form of 297 (5)
- ADMINISTRATORS. See WILLS, EXECUTORS, AND ADMINISTRATORS.
- ADMONITION PRIVATE, The duty of 184 (5, 6); and See OVERSIGHT.
- ADVICES, General Page 1, 2
- To Ministers and Elders ... 168.
- AFFAIRS, Friends should frequently inspect the state of their.... 274 (15); 277 (25). See TRADE.
- AFFIRMATION, Form of 180. See OATHS AND AFFIRMATIONS.
- ANONYMOUS PAPERS, Reflecting on Character, condemned 69 (7)
- APPAREL. See PLAINNESS AND MODERATION.
- APPEALS Page 3 to 21
- Advice for the prevention of, coming to the Yearly Meeting 3 (1)
- To Quarterly Meetings, Rules for 3 to 8 (I. to III.); 13 (VIII.)
- To the Yearly Meeting, Rules for..... 127 (2); 8 to 13 (IV. to VIII.); 15 (XVI.)
- General Rules respecting 13 to 15 (IX. to XV. XVII.)
- To and against the General Meeting of Scotland, Rules for 15 to 21 (4)
- From Ireland, limited to matters of Faith and Principle 15 (3)
- APPRENTICES. See MASTERS, MISTRESSES, SERVANTS, AND APPRENTICES.
- ARBITRATION Page 22 to 27
- Advice as to Settlement of Differences 22 (1 to 4)
- Rules for conducting 23 (5)
- General Regulations respecting 22 (4); 24, 25 (6 to 10)
- Refusal of, subjects to Disownment 24 (6)
- Also Refusal to perform an Award 24 (7)

- ARBITRATORS, When subject to Disownment for refusing to act 24 (8)
 Ministers to be chosen, as little as may be 25 (9)
 May be chosen not of the Society, under certain conditions 25 (10)
 ARMED VESSELS, Advice respecting 292 (12)
 All concerned in, to be dealt with 289, 290 (6 to 8)
 ARMS, Those who fabricate or sell, to be dealt with 292 (12)
 Caution against providing, for protection 293 (17)
 ASSIGNEES, Advised to activity and punctuality 277 (24)
 AWARDS. See ARBITRATION.

B.

- BAGGAGE, Military, Friends should not assist in conveying 293 (16)
 BANKRUPTCY. See INSOLVENCY.
 BEHAVIOUR, Circumspect, advised, 38 (9); at Inns, &c. 38 (8)
 and See MASTERS, &c. PLAINNESS, &c. TEMPERANCE; YOUTH.
 BENEVOLENCE. See LIBERALITY AND BENEVOLENCE.
 BIBLE. See SCRIPTURES.
 BILLS, Advice against raising a fictitious credit by 276 (20 to 22)
 BIRTH NOTES AND BIRTHS. See REGISTERS.
 BOOKS Page 28 to 30
 Unsound, Immoral, and Idle, advised against; and Youth, &c. to be guarded from, 2;
 28, 29 (1 to 4); 189 (2); 195 (17, 18); 197 (20); 203 (28); 238 (2); 300 (3); 308 (17);
 against Selling, &c. 28 (2)
 Of our approved Authors, recommended 29 (4); 30 (7); 187 (12)
 — To be furnished to families of Poor Friends 215 (4)
 — Regulations as to Printing and Distributing 29, 30 (5 to 8); 175 (1); 176 (5)
 Manuscripts relating to our Principles to be submitted to the Morning Meeting..... 170 (3)
 and see SCRIPTURES; LIBRARIES.
 BURIAL GROUNDS. See TRUST PROPERTY.
 BURIAL NOTES. See REGISTERS.
 BURIALS, Not to take place before the issuing of a Burial Note 223 (2)
 Of persons not Members to be conducted as those of friends, but no meeting for worship to be
 appointed 226 (8)
 and See FUNERALS; REGISTERS.

C.

- CERTIFICATES, relating to Marriage.....See MARRIAGE.
 For Friends travelling as Ministers...See MINISTERS.
 Of Removal, Instructions for and forms of..... 229 to 231 (II. III.); 233 (VIII. IX.)

- CHARITIES, for the use of the Poor 78 (1, 2); and see TRUST PROPERTY.
- CHILDREN, Right of, to Membership described 137 (27)
- Not born in membership, should be cared for by Monthly Meetings 137, 138 (27 to 29)
- See PARENTS AND EDUCATION; YOUTH; REMOVALS AND SETTLEMENTS.
- CHRIST, Exhortations to rely on and follow, 36 (1); 37 (6); 40 (14); 49 (26); 50 (27); 54 (34);
213 (16); and See LIGHT, &c. DOCTRINE.
- CHURCH RATES (so called) our testimony against....255 (4); 259 (12); 264 (23). See TITHES.
- CIVIL GOVERNMENT Page 31 to 35
- Advice to circumspect, peaceable, and dutiful Conduct to those in Authority 31 to 33 (1 to 6)
- To Fidelity in relation to the Revenue..... 33, 34 (7 to 10)
- Against Activity in Elections..... 34, 35 (11, 12)
- On the Punishment of Death and the situation of Prisoners for Crime..... 35 (13)
- COLLECTIONS, Not to be received from those who persist in paying Tithes..... 264 (21)
- Or who have not paid their just Debts..... 276 (19)
- For the National Stock 175 (1)
- COMPANY, unsuitable, Warnings against 38 (10); 197 (20); 199 (24); 252 (2); 299 (1); 301 (4)
- Dangers of our Young Men employed as Travellers..... 47 (23)
- CONDUCT AND CONVERSATION..... Page 36 to 58
- Exhortations to follow Christ, to humility, watchfulness, purity, prayer, and various Duties, and
 against the vices and vanities of the World..... 36 to 58 (1 to 40)
- CONVINCED PERSONS..... Page 59 to 61
- Advice to Friends concerning 38 (9); 59 to 61 (1 to 4, 6)
- To be early visited 59 (1)
- Not to be hastily admitted to membership 59 (3); 60 (4)
- Counsel to 60 (5, 6)
- Case of persons under conviction who reside Abroad 109 (10)
- CORRESPONDENTS. See MEETING FOR SUFFERINGS.
- COVETOUSNESS Page 62 to 65
- Exhortations against 62 to 65 (1 to 9); 105 (4); and see TRADE.
- CUSTOMS, DUTIES AND EXCISE. See REVENUE.

D.

- DAYS, On the Observance of 172 (1); 173 (4)
- And Months, against giving Heathen names to 72 (1, 2)
- DEALING with Delinquents. General Instruction to Monthly and Quarterly meetings 112 (4)
- Recommended to be timely, and in Christian love 139 (33)
- If unavailing, to at length issue in Disownment 139 (33); 265 (26)
- Directions as to the Course of proceeding 139, 140 (34, 35) 146 (VII.)
- If an offender cannot be found..... 140 (34)

DEALING

DEALING continued.

- Testimony or Acknowledgment, to be recorded..... 111 (1)
- Instructions as to sending Copies, and Notices of Disownment 140 (34)
- Directed in some particular cases, viz.
- Refusing to end a Difference or refer it to Arbitration 24 (6)
- Refusing to perform an Award..... 24 (7)
- Refusing to act as Arbitrator after accepting the office 24 (8)
- Proceeding against a member at Law 25 (11); Exceptions 26, 27 (12 to 15)
- Defamation 68, 69 (7, 8)
- Unsoundness of Doctrine 141 (37)
- Neglect of Meetings for worship 141 (38)
- Defrauding the Revenue 34 (9)
- Illegal dealings in the public Funds..... 142 (39)
- Engaging in Accommodation-bills..... 276 (20, 21)
- Failure in the payment of just Debts..... 274 (14, 15)
- Trafficking in Slaves 245 (3)
- Marriage contrary to our rules 99 to 101; (14 to 22)
- Encouragement of such marriage by Parents or Guardians 100 (18)
- Receiving or paying Tithes, &c. 254 (1); 263 (21); 265 (26)
- Being concerned in Privateers or Armed Vessels 289, 290 (6 to 8)
- In making or selling instruments of War 292 (12)
- DEBTS, Those deficient in discharging, to be advised and dealt with..... 274 (14); and see TRADE.
- DECLARATIONS OF TRUST, Forms of 280 (2)
- DELINQUENTS. See DEALING.
- DETRACTION AND DEFAMATION Page 66 to 69
- Advice to avoid and check 66, 67 (1 to 6)
- How to act on hearing a Report against a friend 66 (4)
- Rules for proceeding in a charge of Defamation..... 68, 69 (7, 8)
- No defamatory Anonymous Paper to be circulated 69 (7)
- Not subject to be Arbitrated till Damage be proved..... 24 (VIII.)
- DIFFERENCES, Advice as to the prevention of 84 (1, 2); 88 (11)
- As to the early Settlement of 22 (1 to 4); 186 (10)
- Friends encouraged to be Peace-makers 88 (10)
- Refusal to end or refer, subjects a friend to Disownment..... 24 (6)
- If between friends of two Monthly Meetings to be reported by both Meetings in answering the Queries 216 (3) And see ARBITRATION.
- DISCIPLINE, our Christian, Origin and establishment of..... Introduction xvi. to xxv.
- Ground, objects, and benefit of 111 (1); 118 (21); 119 (23); 120 (24)
- Meetings for, sufficient time to be given to, and needless distant adjournments avoided 118 (19)
- Caution as to Conversation between the Meetings 119 (22)
- DISCIPLINE

DISCIPLINE continued.

- Right Administration of, and Spirit in which it should be conducted 3 (1); 111 to 121 (2 to 24);
 Not with Contention 112 (2); 114 (9); 115 (12)
 Not to be committed to such as connive at improprieties in their own families, &c. ... 117 (18)
 Those who have not paid their debts in full not to be too early active in 276 (19)
 Care as to the Qualifications of those employed in 119 (22); 120 (24)
 Properly qualified Young Persons to be encouraged to take part in 113 (8)
 For Dealing with Delinquents, See DEALING.
 The Disowned still to be objects of care 120 (23); 138 (29)
 Readmission of Members 141 (36); 146 (VI.)
 Delinquents not to be upbraided after restoration 111 (1)
 DISOWNMENT. See DEALING.
 DIVERSION, Places of, to be avoided, and Warning against foolish and wicked Pastimes 44 (20);
 252 (2); 299 (1); 302 (6)
 Declension from Plainness in dress and address may open the way to attending 210 (10)
 DOCTRINE, Christian, Views of our Society as to *Preface* vii. to xv. 39 (11); 239 (4)
 Of Ministers, Advice respecting 158 (3); 163 (16); 168.
 Unsoundness of, how to be treated 141 (37)
 Appeals respecting Faith and, 5 (5); 7 (11); 10 (6); 11, 12 (12, 13); 18 (5). See APPEALS.
 DONATIONS. See LIBERALITY AND BENEVOLENCE; TRUST PROPERTY.
 DRESS. See PLAINNESS AND MODERATION.
 DRINKING, All intemperance in, to be avoided 38 (8, 9); 252 (1 to 3)

E.

- EASTER DUES, so called, objected to 259 (12)
 EDUCATION. See PARENTS AND EDUCATION; SCHOOL MASTERS AND MISTRESSES.
 ELDERS, Appointment of, and their Qualifications 135 (17 to 19)
 Are Members of Morning Meeting 170 (1); of Meeting for Sufferings 107 (4); and of Yearly
 Meeting 124 (5)
 Removing out of their Quarterly Meeting do not retain their Station 136 (21)
 Advice to, respecting their Conduct and Example 59 (3); 160 (8); 161 (11); 183 (3); 238 (3)
 — Oversight of the Flock ... 112 (4); 183, 184 (2 to 5); 186 (11); and See OVERSIGHT.
 — Ministers and the Ministry 131 (6); 135 (17); 158 (4); 159 (5); 160 (10)
 Encouraged to Travel with Ministers, and as to their being then furnished with a
 Minute 162 (14)
 Committees of, to meet during the Yearly Meeting 166 (20)
 May be advised or warned by Meetings of Ministers and Elders 166 (21)
 Remissness in, to be enquired into by such Meetings 164 (19)
 Displacement of 135 (20); 164 (19)

ELECTIONS

- ELECTIONS, Advice on the subject of..... 34, 35 (11, 12)
 Friends not to be Agents or Managers in 34 (11)
 EXECUTORS. See WILLS, EXECUTORS, AND ADMINISTRATORS.
 EXPENSES, Domestic, Caution respecting, to those setting out in life 270 (8, 9)

F.

- FAILURE in the payment of just Debts. See INSOLVENCY.
 FAITH IN CHRIST..... 39 (11); 239 (4); and see DOCTRINE.
 Youth, &c. to be guarded from Books tending to lessen 28 (1). See BOOKS.
 FAMILY VISITS, by appointment of Monthly and Quarterly Meetings recommended 121, 122 (25 to 28)
 FASHIONS, Vain and superfluous, to be avoided 206 (2, 3); 207 (4)
 See PLAINNESS AND MODERATION.
 FASTS, National, our objections to the observance of..... 173 (4)
 FICTITIOUS PAPER CREDIT, Warning against..... 276 (20 to 22); 63 (7)
 FIRST DAYS, On the right employment of 1. 48 (25); 56 (36)
 FUNERALS, Extravagant Expense, and wearing or giving Mourning at, advised against .. 70 (3, 4)
 Female Relations recommended to attend 70 (5)
 FURNITURE, Moderation and simplicity in, recommended 206 (3); 212 (13, 14); 213 (16)
 —To Young Friends setting out in life 212 (14)

G.

- GAMING, Illegal dealings in the public Stocks, a species of 142 (39)
 Warning to Youth to avoid Gaming Places 299 (1)
 GENERAL MEETINGS, and others in place of Quarterly Meetings, are subject to the directions for
 Quarterly Meetings 128 (3)
 GOVERNMENT. See CIVIL GOVERNMENT.
 GRAVE STONES AND MOURNING HABITS Page 70, 71
 GUARDIANS, The appointment of faithful friends as, recommended..... 296 (2)
 Advised to faithfulness and diligence 2.
 and See MARRIAGE; PARENTS AND EDUCATION.
 GUERNSEY AND JERSEY, As to the expenses of Ministers visiting 177 (7)
 As to expenses incurred in care of our Members in 177 (8)

H.

- HEATHEN, The state of, recommended to sympathy..... 82 (12)
 HEATHEN

- HEATHEN NAMES OF THE DAYS AND MONTHS Page 72 to 77
 HUMILITY. See CONDUCT AND CONVERSATION; LOVE AND UNITY; YOUTH.
 HUNTING for Diversion, a vain Sport..... 43 (19); and see VAIN SPORTS.

I. J.

- JERSEY. See GUERNSEY AND JERSEY.
 ILLUMINATIONS, Advice to be given to the Unfaithful respecting..... 172 (2)
 Sufferings for not illuminating to be reported 174 (5)
 IMPROPRIATE TITHES. See TITHES.
 INFIDELITY, Books promoting, exhorted against. See BOOKS.
 INNS, Circumspect conduct at, recommended..... 38 (8)
 INSOLVENCY. Advice to friends in Difficulties 274 (15); 275 (18)
 Those who fail in paying their just Debts, to be dealt with 274 (14)
 The Visitors to enquire of Assignees, &c. 274 (15)
 Insolvents exhorted to pay in full, if ever able 275 (16 to 18)
 Contributions not to be received from, till their debts are paid 276 (19)
 Not to be admitted too early to be active in the Discipline..... 276 (19)
 For Removals and Settlements of Insolvents, See the Rules 230, 231 (III.); 233 to 235 (IX. to XI.)
 INTEMPERANCE, in Eating and Drinking, to be abstained from 38 (8, 9); 252 (1, 2)
 INVESTMENTS of Property, Caution as to 273 (13)
 IRELAND, Appeals from, to be only on matters of Faith and Principle 15 (3)
 Representatives from the Yearly Meeting of, constitute a part of The Yearly Meeting 124 (5)
 The same as to Yearly Meeting of Ministers and Elders 165 (20)
 Ministers visiting, should have Certificates from their Quarterly Meetings 132 (10)
 Provision as to Guides and Expenses 133 (12)
 ISLANDS adjacent to Great Britain, regulation as to Expenses of Ministers visiting..... 176 (7)
 JUSTICE in Dealing 2. 269 (5); and See TRADE.

L.

- LANGUAGE. See PLAINNESS.
 LAW, not to be resorted to on occasions of difference between Friends 22 (2, 3)
 A Member suing another is subject to Disownment 25 (11)
 Exceptions to this..... 26, 27, (12, 14, 15)
 Committees to be appointed by Quarterly Meetings, to give liberty, &c. 26 (13, 14)
 As to proceedings at, for redress in cases of suffering for our Testimonies..... 261 (14, 15)
 LEGACIES and SETTLEMENTS, Charitable 78 (1, 2); and See TRUST PROPERTY.
 LETTERS OF MARQUE, All concerned in to be dealt with 290 (7)
 LIBERALITY

LIBERALITY AND BENEVOLENCE	Page 78 to 83
Liberality to the Poor recommended	78 to 80 (1 to 8)
And especially in times of Pressure	78 (3); 79 (6); 80 (8)
In connexion with Personal Moderation	78 (4); 79 (6, 7)
Charitable Settlements to be well secured	78 (2)
Christian Love the Origin of every good Work	89 (14)
Encouragement and Counsel as to engaging in Works of Benevolence	80 (9); 81 (10); 307 (14)
Caution on this head	57 (37); 307 (14)
Attention called to the extent of Poverty and Crime	81 (11)
To Criminals in Prison and the Punishment of Death	35 (13)
To the Christian Education of the Poor, and the diffusion of the Scriptures	82 (12)
To the benighted state of the Heathen	82 (12)
LIBRARIES of approved Writings of Friends, the establishment and proper use of, recommended to	
Monthly Meetings	30 (7, 8)
May be furnished at prime cost	30 (8)
The revision of Catalogues of, to be yearly reported by Particular Meetings	30 (7)
LIGHT OF CHRIST, or SPIRIT OF TRUTH , Exhortations to give heed to and follow the guidance of	
39 (11, 12); 43 (20); 50 (28); 82 (12); 105 (5); 118 (21); 241 (7)	
Youth exhorted thereto	300 (3); 301 (4, 5); 306 (13)
Children to be directed to, 149 (4); 190 (6); 196 (18); 200 (25); 202 (28); 204 (29, 30);	
208 (7)	
LOANS , For Warlike Purposes, Advice against	292 (12)
LOVE AND UNITY	Page 84 to 90
Enforced, also Christian Humility and Condescension	1. 2. 84 to 90 (1 to 14)
Friends encouraged to be Peace-makers	88 (10)
M.	
MANUSCRIPTS , relating to our Principles, &c. recommended to be submitted to the Morning	
Meeting	170 (3)
MARRIAGE	Page 91 to 103
General Advice regarding	102 (23)
Counsel to the Young and Unmarried	91 (1, 4); 92 (5, 6)
To Parents and Guardians	91 (2, 3); 99 (14); 101 (20)
Sumptuous Marriage Entertainments advised against	92 (7)
Parents' and Guardians' Consent must be had due regard to	98 (11)
First Cousins are not to be passed for Marriage	97 (10); 98 (12); 99 (13)
Early proceeding after Decease of Husband or Wife to be discountenanced	92 (6)
Parties not to have their proceeding objected to for long neglected offences	139 (33)
Case of breach of Agreement to Marry	98 (11)
	MARRIAGE

MARRIAGE continued.

- Rules for Proceeding in 92 to 95 (8, I. to VI.)
- Form of Certificate of consent from Parents or Guardians, if absent..... 93 (III.)
- of Public Notice to be given 93 (IV.)
- of Notification from the Man's to the Woman's Monthly Meeting of his declaration of intention 94.
- of Certificate from his Monthly Meeting of his clearness 95.
- Rules for Solemnization of 95 to 97 (VII. to X.)
- Form of Marriage Certificate 96 (X.)
- Two Registers to be signed on the day, &c. as directed 222 (1); 95 (VII.)
- Notification of Marriage from the Woman's to the Man's Monthly Meeting 97 (9)
- If the Woman is a Minister, that information is to be added by minute 229 (2)
- Or if an Elder marrying within the Quarterly Meeting 230 (2)
- Marriages Contrary to our Rules, all friends to use their endeavours to prevent 98 (12); 99 (16)
- Elders and Overseers timely to advise against..... 101 (20)
- Dealing directed for such Marriages 99 15)
- To be, in the case of a Woman, on behalf of her previous Monthly Meeting.. 100 (19)
- For Marriage with those not of our Society 99 (14)
- by the Priest 99 (15); 100 (20)
- Clandestine..... 100 (18); 101 (21)
- Prohibited by the law 101 (21)
- Parents or Guardians encouraging such Marriages to be dealt with 100 (17)
- When Meetings, after ascertaining Marriage, may proceed to Disown 101 (22)
- Superficial Acknowledgments not to be accepted..... 101 (20)

MASTERS, MISTRESSES, SERVANTS AND APPRENTICESPage 104 to 106

- Advice to Masters, &c. 2. 28 (1); 41 (15); 104 to 106 (1 to 7); 189 (1); 199 (24); 208 (7); 239 (4)
- to Servants 104 (1, 2)
- Friends advised to prefer employing Apprentices, Servants, &c. of our Society 2. 105 (6); 185 (7)
- Friends' Children to be placed as Apprentices with honest Friends..... 2. 190 (4)
- Monthly Meetings to enquire periodically as to Apprentices 138 (30)

MEALS, A Pause not to be omitted at 47 (24)**MEETING FOR SUFFERINGS** Page 107 to 110

- Establishment of 107 (1); Time of Meeting 107 (2)
- Is a standing Committee of the Yearly Meeting 107 (3)
- How constituted 107 (4); Qualifications for Correspondents 108 (5)
- Directions as to the choice of Correspondents 108 (6); 109 (7)
- The course to be taken on their Removal, and on deficiency of Attendance..... 109 (8)
- Correspondents are Members of the Yearly Meeting..... 124 (5)
- Duties of this Meeting 107 (3)

MEETING FOR SUFFERINGS

MEETING FOR SUFFERINGS continued.

- Applications to Parliament affecting Friends, to be reported to it..... 109 (9)
- And difficult cases of Suffering to be sent up..... 266 (31); 267 (33)
- To have sole direction of payments out of the National Stock 175 (2)
- To appoint Trustees thereto 175 (4) See NATIONAL STOCK.
- To assist Ministers liberated to travel in foreign parts, or from America, &c. and judge as to their companions 110 (11)
- To inspect, print, and distribute Friends' Books, &c. 29 (5); 30 (6); 175 (1); 176 (5)
- To have disposal of communications from deceased Friends, not Ministers 134 (16)
- To receive and judge of applications for Membership by persons who reside Abroad.. 109 (10)
- Annually to give account to the Yearly Meeting, of changes in holding our Meetings.. 129 (7)
- in the Fifth Month, to call over the names of the Trustees to the National Stock.. 175 (4)

MEETING HOUSES, Registry, Title Deeds, &c. of. See TRUST PROPERTY.

- In use, not to be lent: as to those disused, Monthly Meetings have a discretion 131 (5)

MEETINGS FOR DISCIPLINE Page 111 to 147

- On the establishment and object of, and on the right conducting of our Discipline. See DISCIPLINE.

- | | | |
|----------------------------|------------|--------------------|
| Yearly Meeting | 123 to 126 | } See these Heads. |
| Quarterly Meetings | 127 to 129 | |
| Monthly Meetings | 130 to 142 | |
| Preparative Meetings | 143 | |
| Women's Meetings | 144 to 147 | |

MEETINGS FOR WORSHIP..... Page 148 to 157

- Should be held in the name and power of the Lord 111 (3); 148 (2);
- And in dependence on Him alone 151 (10)
- Counsel as to the due Attendance of 148 (1, 2); 149 (3, 5); 151 (11); 152 (13); 154 (16); 155 (17, 18)
- By Servants and Apprentices 104 (4); 106 (7)
- Children not to be kept from, on week-days 149 (4); 198 (23)
- Punctuality in attending, recommended 155 (18); 106 (7)
- On Worship, and Exhortations to Reverence, Waiting, and Watchfulness in 1. 149 (5, 6); 150 (8); 152 (12); 153 (14, 15); 155 (17)
- Counsel to Ministers and Hearers 150 (7); 151 (10); 157 (19)
- As to Deportment in 150 (8); 151 (9)
- On Maintaining a right state of Mind before and after 119 (22); 153 (15); 155 (18)
- Not to be ended too soon or unbecomingly 152 (12)
- Those who neglect, to be dealt with..... 141 (38)
- Not to be Appointed at burials of persons not in membership 226 (8)
- Small, to claim the attention of Monthly and Quarterly Meetings 118 (20); 130 (4)
- The attending of such, recommended to Friends in the District 130 (4)
- Not to be established or discontinued without approval of the Quarterly Meeting 130 (3)

MEETINGS OF MINISTERS AND ELDERS

- MEETINGS OF MINISTERS AND ELDERS, Constitution of..... 135 (17); 164 (20); 165.
 General provisions common to all 166 (21)
 Yearly, Regulations respecting, and Business of 165 (20)
 Time of holding 125 (8)
 A Minister about to travel abroad must have concurrence of, &c. 167 (22 to 24)
 To inform Meeting for Sufferings, of the liberation of such Minister, or of one from
 America 110 (11)
 Monthly and Quarterly, Business of 164 (19, 20)
 Advices to be read by them at least annually 168.
 Queries to, and Instructions respecting the answers 220 (7); 165.
 Monthly, to have the advice of Quarterly, as to the acknowledgment of a Minister .. 131 (7)
 Morning. See MORNING MEETING.
 MEMBERS, Alphabetical lists of, to be kept and revised by Monthly Meetings .. 137 (26); 187 (12)
 MEMBERSHIP, The right of Children to, defined 137 (27)
 As to admission of Children not born in 137 (27, 28)
 Applications for. See CONVINCED PERSONS.
 — by Women. The Women's Meeting to unite in visit 146 (VI.)
 — by Persons abroad, to be received and judged of by the Meeting for Sufferings.. 109 (10)
 Readmission to, regulation regarding 141 (36)
 MILITIA, Advice against hiring Substitutes for..... 291 (10)
 Against payment of rates for..... 291 (11)
 MINISTERS, On the Acknowledgment of 131 (6, 7); 132 (8)
 Are Members of the Morning Meeting 170 (1); of the Meeting for Sufferings 107 (4); and
 of the Yearly Meeting 124 (5)
 Counsel to; as to their Ministry 150 (7); 151 (10); 158 (3); 159 (6); 160 (7, 9); 161 (12);
 186 (11)
 As to their Conduct and Example 59 (3); 158 (4); 160 (8); 161 (11)
 To be cautious of showing disunity in Public Meetings..... 158 (2)
 To visit Meetings, especially those least frequented 158 (1)
 To have their affairs well arranged, on leaving home for service 162 (13)
 Not to be encouraged by Monthly Meetings to Travel too soon 161 (10)
 Those who travel to be such as are well approved at home 163 (16, 17)
 Concerns of, to travel, course of proceeding with: a Testimonial of Concurrence requisite from
 their Monthly Meeting 132 (9)
 — to Ireland, a Certificate also from their Quarterly Meeting, if it can be had with conve-
 nience 132 (10)
 — to Scotland and its Isles, the same, if among those not of our Society 133 (11)
 — to Foreign parts, Regulations as to 167 (22); 110 (11)

MINISTERS

T T

MINISTERS continued.

- Concerns of, to travel, may be considered in a joint Quarterly Meeting of Men and Women 129 (6)
- Companions of, Regulations respecting 162 (14); 110 (11)
- Expences of, travelling to a distance 133 (12)
- travelling to or from foreign parts 175 (1) 176 (5, 6)
- on visiting Guernsey and other Islands, Scotland, and Wales 177 (7)
- Certificates of, Monthly and Quarterly Meetings to see to, and extend care 163 (17)
- To be troubled as little as may be to act as Arbitrators 25 (9)
- Those not disowned as Ministers not to be publicly opposed 163 (18)
- Dissatisfaction with, course to be taken in case of 133 (13); 162 (15); 163 (16, 17)
- Readmission to Membership does not reinstate as Ministers 134 (14)
- Testimonies concerning deceased Ministers 134 (15)

MINISTERS AND ELDERS, Advices to 168.

MINISTERS AND ELDERS, AND THEIR MEETINGS Page 158 to 169

See ELDERS. MEETINGS OF MINISTERS AND ELDERS. MINISTERS.

MINISTRY OF THE GOSPEL, Testimony as to the true 256 (8); 257 (10); 258 (12)

MODERATION. See PLAINNESS AND MODERATION.

MONTHLY MEETINGS Page 130 to 142

- Not to be held less often than once a month, nor Men and Women to sit together, without approval of Yearly Meeting 129 (8)
- Are subject to the judgment of their Quarterly Meeting, and not submitting nor appealing, may be dissolved 127 (2)
- Not to divide themselves without consent of their Quarterly Meeting 130 (1)
- When too weak, advised to join some neighbouring Monthly Meeting 130 (2)
- To have approval of Quarterly Meeting before establishing or discontinuing a Meeting for Worship or Preparative Meeting 130 (3)
- To inform Quarterly Meeting when Preparative Meetings are omitted 143 (3)
- To have care over small Meetings for Worship and Preparative Meetings .. 118 (20); 130 (4)
- Instructions to, respecting Ministers, their Acknowledgment, Concerns, Companions, &c. See MINISTERS.

On the Appointment, Displacement, &c. of Elders. See ELDERS.

On the Appointment, &c. of Overseers. See OVERSEERS.

On the conducting of the Discipline and Dealing with Delinquents. See DISCIPLINE; DEALING.

To stir up to faithfulness as to Tithes, &c. 262 (18, 20)

To make proper Appointments to visit Families, and to admonish Parents, Schoolmasters, &c. when needful 121, 122 (25 to 28); 191 (9); 193 (13); 239 (4)

Appeals against, &c. See APPEALS.

To assist in Educating the Children of Friends in straitened circumstances.. 136 (19); 214 (2)

MONTHLY MEETINGS

MONTHLY MEETINGS continued.

- To provide poor Friends' Families with Bibles, &c. at discretion 215 (4)
 As to Relief of poor Friends. See RELIEF.
 Children not born Members to be cared for 137 (27, 28); 138 (29)
 And their Parents 138 (29)
 As to admission to Membership. See MEMBERSHIP.
 As to Removals of Friends and their Settlements. See REMOVALS AND SETTLEMENTS.
 Directions to, relating to Marriage. See MARRIAGE.
 As to the giving out, recording, &c. of Birth and Burial Notes and Marriage Registers. See
 REGISTERS.
 To keep an Alphabetical List of Members 137 (26)
 Directions as to care of Trusts, Legacies, &c. See TRUST PROPERTY.
 To report their Trusts and changes in them to the Quarterly Meeting 285 (9)
 Not to receive Collections or Bequests of Insolvents till their debts are paid 276 (19)
 Not to lend Meeting-Houses in use, but may exercise discretion as to those disused 131 (5)
 To promote the keeping-up and proper use of Libraries 30 (7, 8)
 Particular Meetings to report the revision of their Catalogues yearly 30 (7)
 To keep and record Documents from the Yearly Meeting 127 (1)
 To answer the Queries as directed, to the Spring, Autumn, and Winter Quarterly
 Meetings 217 (4)
 Instructions as to the answers, in particular the 3rd and 14th.... 216 (1 to 3); 136 (25)
 Annually, (at least) to read the General Advices 1.
 — to appoint Committee to collect accounts of Sufferings, and advise on Tithes, &c. 138 (31)
 Endorsement to the Account..... 267 (34)
 — to appoint Committee to advise to keep clear Accounts and inspect Affairs 138 (32)
 — (or oftener) to examine List of Members..... 137 (26); 187 (12)
 — (before Spring Quarterly Meeting) to examine Registers and Indexes 226 (11)
 — to examine their Accounts of Trust Funds 284 (8)
 To enquire Quarterly as to Apprentices, and places wanted, and report to the Quarterly Meeting
 138 (30)
 MONTHLY MEETINGS OF WOMEN FRIENDS. See WOMEN'S MEETINGS.
 MORNING MEETING OF MINISTERS AND ELDERS Page 170, 171
 Constitution, Duties, and Powers of 170, 171 (1 to 3); 166 (21)
 When liberating a Minister to or from Foreign Parts, is to inform the Meeting for
 Sufferings 110 (11)
 Is to adjourn to the second day preceding the Yearly Meeting..... 165 (20)
 MORTUARIES, described and objected to 259 (12)
 MOURNING HABITS, advised against 70 (3 to 5)
 NATIONAL FASTS, &c.

N.

- NATIONAL FASTS AND TIMES OF PUBLIC REJOICING Page 172 to 174
 On the Superstitious Observance of Days 172 (1)
 Public Rejoicings 172 (2, 3); 294 (18)
 National Fasts, &c. 173 (4)
 Sufferings on these occasions to be reported 174 (5)
 NATIONAL STOCK Page 175 to 177
 Origin and Design of 175 (1)
 Control of, by the Meeting for Sufferings, mode of Collecting and Trustees 175 (2 to 4)
 Objects of Appropriation of 176, 177, (5 to 8); 133 (12); 30 (8)
 Accounts of, to be audited by a Committee of the Yearly Meeting 126 (12)
 NOVELS, advice against the reading of 28 (2); and see Books.

O.

- OATHS AND AFFIRMATION Page 178 to 182
 Ground of our Testimony against Oaths 178 (1)
 Act of 3rd and 4th William IV. allowing Affirmation in all cases 179.
 Advice from the Meeting for Sufferings on the subject 179. 181.
 OVERSEERS, Appointment of, and their Qualifications 136 (22 to 24)
 Appointment of Women 146 (V.)
 Should be at least two of each sex in each particular Meeting 136 (25)
 Advice to, as to their example and duties 183 (3, 4) 184 (5, 6); 186 (11)
 See OVERSIGHT.
 OVERSIGHT Page 183 to 188
 One of another, one great benefit of Religious Society 185 (9)
 Advice to Elders, Overseers, and concerned Friends, on 183, 184, (1 to 6); 185 (9); 186 (11);
 40 (14)
 — on the duty of Private Admonition 2. 184 (5, 6)
 Kind Care recommended, over Young Persons especially; (List of Members to be read over with
 this view) 105 (6); 187 (12)
 Danger of unemployed Young Men coming to London 184 (7); 307 (15)
 Members of the Society to be preferred as Apprentices, Servants, &c. 2. 185 (7)
 — towards friends in the sea-faring line 185 (8)
 Attention directed towards the newly convinced 59 to 61 (1 to 3, 4, 6)
 Friends in straitened circumstances to be assisted to educate their Children 196 (19)

OVERSIGHT

OVERSIGHT continued.

- (8) Advice or Admonition enjoined in particular cases, viz.
- (177) When a Difference between Friends is heard of..... 22 (4); 186 (10)
 - (1010) Or an evil Report..... 66 (3, 4); 69 (8)
 - (87) Delinquency as to Fictitious Bills 276 (21)
 - (21) Deficiency of a Friend in Discharging his pecuniary Engagements 274 (14)
 - (11) — in the subjects specified in the Queries 216 (3)
 - (17) Apprehension of Marriage of First Cousins, or out of the Society .. 98 (12); 101 (20)
 - (8) Weakness and unfaithfulness regarding Tithes, &c. 255 (5)
 - (2) Being concerned in Warlike Preparations 290 (9)
 - (81) Illegally evading the use of Receipt Stamps 34 (10)
 - (12) As to attendance of Females at Funerals, and against wearing Mourning 70 (5)

P.

- PARENTS AND EDUCATION Page 189 to 205
- (4) Parents, &c. exhorted to be good Examples to their Children 192 (10); 194 (15); 196 (18); 197 (21); 201 (25); 207 (4); 208 (7)
 - (17) Advice as to the pious Training up and guarded Education of Children 2. 149 (4); 189 to 205, (1 to 31); 208 (7); 228 (1); 41 (15); 278 (25); 238 (1)
 - (6) — to Mothers 191 (9); 201 (26)
 - Children not to be permitted to read unsound, licentious or idle Books 28, 29 (1 to 3); 189 (2); 195 (17, 18); 203 (28); 238 (2)
 - to be guarded from Public Pastimes and evil Associates 196 (18); 203 (28)
 - And see PLAINNESS, SCRIPTURES, SCHOOL MASTERS AND MISTRESSES.
 - (8) Education to be provided for the Children of the Poor 190 (3); 196 (19); 214 (1, 2)
 - (28) And in order for Apprenticeship 190 (3)
 - (41) Useful Employments recommended for Children of all degrees..... 190 (5)
 - (6) Parents counselled as to the Marriage of their Children 91 (2, 3); 99 (14); 101 (20)
 - (17) Those who encourage Marrying contrary to our Rules to be dealt with 100 (17)
 - Advised to appoint faithful Friends as Guardians 296 (2)
- PEACE, Our duty, as followers of Christ, to maintain..... 287 (2)
- (9) On the blessing of the return and continuance of 294 (18, 19)
- PLAINNESS AND MODERATION Page 206 to 213
- (101) Advices to Simplicity of Language and Behaviour, and Plainness of Dress 36 (2); 38 (7); 39 (12); 72 (1); 206 to 210; (1 to 10); 212 (15); 213 (16)
 - (11) Children to be trained up therein, 41 (15); 190 (2); 193 (13); 198 (22); 199 (25); 206 (3) 207 (4); 208 (7)

PLAINNESS AND MODERATION

PLAINNESS AND MODERATION continued.

- Advice against Immodesty, Pride, and Extravagance in Dress .. 206 (2, 3); 207 (6); 208 (8)
- Affectation of singularity not the ground of our Demeanour 42 (17)
- Plainness in Dress and Speech a defence against Temptations 198 (22); 210 (10)
- Against varying the Language according to the Company..... 209 (9)
- Advice to Moderation and Self-denial in manner of living .. 2. 78 (4); 211 (12); 212 (14)
- Against Luxury, Pride, and Ambition 79 (6); 210 (11)
- Against Expense and Fashion in Furniture 79 (7); 206 (3); 212 (13, 14)
- PLAY-HOUSES AND PLACES OF DIVERSION, to be wholly avoided .. 210 (10); 299 (1); 302 (6)
- PLAYS, ROMANCES, &c. Counsel against selling or reading 28 (2)
- Parents not to suffer such books in their houses 238 (2); 196 (18)
- POOR (Friends) Page 214, 215
- Counsel to 45 (22)
- To be duly and cheerfully supported 214 (1, 3); 215 (5)
- Not to be refused Relief on account of neglected offences 139 (33)
- Females to be under the care of their own sex 145 (I.)
- Education of their Children to be attended to 214 (1, 2); 196 (19)
- To fit them for being put Apprentices..... 190 (3, 4)
- Aid for Education or Apprenticeship, not "Relief" 237 (XVI.)
- Families of, to be provided with Bibles and Friends' Books 215 (4)
- Should try to maintain themselves, and lay by for age, &c. 215 (5)
- And Children should support their Parents 215 (5)
- POOR, in general. See LIBERALITY AND BENEVOLENCE.
- POORS' RATE, Caution as to a Mixed Rate..... 264 (23)
- PRAYER, On Watchfulness unto..... 51 (29); 213 (16); 241 (7). See RETIREMENT.
- The sacred duty of 53 (32); 55 (35); 58 (39)
- Recommended to Parents on behalf of their Children 191 (8)
- Our disuse of set forms of 55 (35)
- PREPARATIVE MEETINGS Page 143
- Not to be established or discontinued without approval of the Quarterly Meeting 130 (3)
- Establishment of, recommended, and their proper Business 143 (1)
- To read the General Advices at least yearly 1.
- Occasionally to read portions of the Book of Extracts 143 (4)
- Regulations for cases of Weakness of..... 143 (2)
- When omitted, the Quarterly Meeting is to be informed 143 (3)
- Trust Property of, to be under care of Monthly Meeting 285 (10)
- When small, should claim the attention of Monthly and Quarterly Meetings 118 (20)
- PRIDE, Advice against the growing sin of.... 62 (4, 3); 208 (8); 39 (12); 206 (2, 3); 210 (11)
- PRINCIPLE OF TRUTH. See LIGHT OF CHRIST, &c.

- PRISONERS, for Crime, recommended to attention..... 35 (13)
 (7) (Friends), for our Testimonies, an account of to be sent up to the Yearly Meeting .. 266 (30)
 PRIVATEERS 290 (7) See ARMED VESSELS.
 PROPOSITIONS to the Yearly Meeting to be in Writing, &c. 126 (14)
 PUBLIC HOUSES, Unnecessary frequenting of, to be avoided 37 (3); 252 (2, 3)
 PUBLIC WORSHIP, Servants and Apprentices to be encouraged to attend 2. 106 (7)
 (7) And see MEETINGS FOR WORSHIP.
 PUNCTUALITY in fulfilling Engagements enforced 268 (1 to 3) 269 (5)
 (1) Those who fail in, to be advised 274 (14)
 (1) Uprightness and Circumspection of early Friends..... 269 (5)
 See TRADE.
 PUNISHMENT OF DEATH, Concern respecting the..... 35 (13)

Q.

- QUARTERLY MEETINGS Page 127 to 129
 (1) May dissolve Monthly Meetings not submitting to their judgment, nor appealing 127 (2)
 (4) Division of Monthly Meeting must have consent of 130 (1)
 (3) Also establishment or discontinuance of a Meeting for Worship 130 (3)
 (4) Two cases of Change in holding a Monthly Meeting that must first be reported by, to the Yearly Meeting 129 (8)
 (3) To assist Monthly Meetings, and appoint Committees for their help when weak 128 (4, 5) 265 (25)
 (3) To give especial attention to their state in Summer Quarterly Meeting 128 (4, 5)
 Attention of, called to small Meetings for Worship 118 (20); 130 (4)
 — to the visiting of families 122 (28)
 — to helping for Education 214 (2); counselling Schoolmasters, &c. 193 (13); Parents 239 (4); on Tithes 262 (18, 20); 265 (25); as to Armed Vessels 289 (6); 290 (8)
 (3) To assist Monthly Meetings by Committees in choice of Elders 135 (19)
 (10) — Women's Quarterly Meetings when applied to 147 (6)
 (9) To encourage Women's Meetings and their Establishment 144 (1 to 3)
 Instructions as to Ministers, their concerns, and expenses. See MINISTERS.
 (4) To revise and record Testimonies concerning deceased Ministers 134 (15)
 (8) Appeals to and against. See APPEALS.
 (2) To read the General Advices yearly 1.
 (3) To apply to the Yearly Meeting for help when needed..... 128 (5)
 (10) Representatives from, to the Yearly Meeting, their duties, &c..... 124 (5, 6, 7, 9)
 (14) Queries to be answered by, in the Spring, to the Yearly Meeting 217 (4)

QUARTERLY MEETINGS

QUARTERLY MEETINGS continued.

- Indorsement on the Answers 124 (7)
- Propositions from, to the Yearly Meeting, to be in Writing, &c. 126 (14)
- Instruction as to Accounts of Sufferings and Prisoners to be sent to Yearly Meeting 266 (29, 30); 267 (34, 35)
- Choice of Correspondents, for the Meeting for Sufferings 107 (4); 109 (7)
- To report Changes of Meetings to Meeting for Sufferings every Spring 129 (7)
- To record, &c. documents from the Yearly Meeting, and take care that Monthly Meetings do the same 127 (1)
- To preserve Birth and Burial Notes, and Marriage Registers 227 (12); 222 (1)
- To appoint standing Committees to give liberty to proceed at Law 26 (13, 14)
- To appoint a Committee yearly to examine their Registers and the Indexes 227 (12, 13)
- To record and examine yearly the Trusts of their Monthly Meetings 285 (9)
- Instructions as to Trusts under the care of. See TRUST PROPERTY.

QUARTERLY MEETINGS OF MINISTERS AND ELDERS. See MEETINGS OF MINISTERS AND ELDERS.

QUARTERLY MEETINGS OF WOMEN FRIENDS. See WOMEN'S MEETINGS.

QUERIES Page 216 to 221

- Self-examination recommended on answering 216 (1)
- Directions as to the answers 117 (17); 216 (2, 3), 136 (25); 217 (4)
- Spring answers to receive further attention at Summer Quarterly Meetings ... 128 (4, 5)
- For the Men's Meetings 217 (4)
- For the Women's 219 (5)
- To Quarterly Meetings only 220 (6)
- For Meetings of Ministers and Elders 220 (7)

R.

RE-ADMISSION TO MEMBERSHIP, Regulation regarding 141 (36) See MEMBERSHIP.

RECORDS. See REGISTERS. TRUST PROPERTY.

REGISTERS Page 222 to 227

- Of Marriage, Form of, and Instructions 222 (1); 226 (10)
- Directions to Monthly Meetings respecting 95 (VII.) 222 (1); 226 (9)
- Of Births and Burials, viz.
 - Forms of Birth and Burial Notes 223, 224.
 - For those not Members, and Regulations as to such cases 225 (8)
 - Directions to Monthly Meetings respecting Birth and Burial Notes 225, 226 (6, to 9)
- Monthly Meetings to appoint one or more Friends to give them out 223 (2)
- Instructions to those so appointed 223 (2, 3); 226 (8, 9, 10)
- Monthly Meetings to appoint a Registrar 224 (4)

REGISTERS

REGISTERS continued.

- Instructions to him as to Registry, &c. 224 to 227 (4 to 8. 13)
- to Quarterly Meetings and their Registrar..... 222 (1); 225 (6); 227 (12, 13)
- Examination of, and Indexes..... 226, 227 (11 to 13)
- REJOICINGS, PUBLIC. See NATIONAL FASTS, &c.
- RELIEF, Meaning of the term, in our Rules 236 (XIV.)
- Assistance for Education or Apprenticeship is not Relief 237 (XVI.)
- A Monthly Meeting to relieve duly a resident poor Friend 235 (XII.)
- If his Settlement is in another Monthly Meeting, to send to it early notice ibid.
- Which Monthly Meeting may undertake his relief ibid.
- Rules which fix Settlement 233 to 235 (VII. to XI.)
- Claims for relief, not lost by Residence abroad 236 (XV.)
- Nor on account of offences long neglected by Monthly Meetings 139 (33)
- REMOVALS AND SETTLEMENTS Page 228 to 237
- Caution as to change of Residence 228 (1)
- Rules respecting removals out of a Monthly Meeting, and forms of Certificate 229 to 231
- (I. to III.); 233 (VIII. IX.)
- Into a Monthly Meeting 229 (I.); 232 (IV. V. VI.)
- from one London Monthly Meeting to another 236 (XIII.)
- Rules which determine Settlement 233 to 236 (VII. to XI. XV.)
- On the giving and refunding of Relief 235 (XII.) 139 (33)
- Meaning of the term Relief 236 (XIV.); 237 (XVI.)
- Restriction of Proposals for altering these Rules 237 (2)
- REPRESENTATIVES to the Yearly Meeting. See YEARLY MEETING.
- To Monthly Meetings, to be appointed by preparative Meetings 143 (1)
- To the Yearly Meeting of Women Friends, number of 145 (4)
- To the Yearly Meeting of Ministers and Elders 165 (20)
- To Quarterly Meetings of Ministers and Elders 164 (20)
- RETIREMENT OF MIND, in Private advised.. 1. 42 (18); 53 (32); 200 (25); 242 (9); 305 (12); 308 (17)
- Opportunities for, in Families..... 47 (24); 48 (25); 56 (36); 105 (5); 240 (6); 241 (8)
- RETURNS, in Money, under distrains for Tithes, &c. advised against 264 (24)
- REVENUE, of the King, not to be defrauded in any way 33, 34 (7, 9)
- Smuggled Goods particularly specified 33, 34 (7 to 10)
- Monthly Meetings to deal with the guilty 34 (9)
- Illegally evading Receipt Stamps to be advised against 34 (10)
- RICHES, Exhortation to those entrusted with..... 46 (22); 191 (8); and see LIBERALITY, &c.
- Cautions against Coveting. See COVETOUSNESS. TRADE.
- ROMANCES, Counsel against the reading of 28 (2); 196 (18); 238 (2)
- RUN GOODS. See REVENUE. SCHOOLMASTERS, &c.

S.

- SCHOOLMASTERS AND MISTRESSES, Advice to 41 (15); 195 (17); 202 (27, 28); 204 (30); 205 (31)
 Quarterly and Monthly Meetings recommended to extend care over 193 (13)
 Faithful and well qualified friends to be encouraged as 189 (2); 190 (3); 193 (14)
 Monthly Meetings to assist in training suitable young men as Schoolmasters 193 (14)
 SCHOOLS, Description of, which are to be avoided 189 (2); also See SCHOOLMASTERS, &c.
 Trusts relating to. See TRUST PROPERTY.
 SCOTLAND, Concerns of Ministers to travel in, and their Expenses. See MINISTERS.
 Rules for Appeals to and against the General Meeting of 15 to 21 (4)
 Recommendations respecting Trusts extend to Meetings in 285 (13)
 SCRIPTURES Page 238 to 243
 Frequent and serious Reading of, recommended, and counsel thereon 29 (4); 242 (9); 243 (11)
 Family reading of, enjoined 56 (36); 193 (13); 240 (5, 6); 241 (8)
 And private in addition 2. 242 (10); 243 (11)
 Address to Young Persons thereon 305 (12)
 Servants, &c. to partake of Family Reading 105 (5); 241 (8); 193 (13)
 Youth to be early instructed in the 2. 187 (12); 191 (9, 10); 194 (16); 195 (18); 200 (25);
 205 (31); 238, 239 (1 to 4)
 To be supplied to Families of poor Friends at the discretion of Monthly Meetings 215 (4)
 Diffusion of, recommended 82 (12)
 Counsel to those engaged therein 241 (7)
 SEA ADVENTURES, Caution respecting 269 (3)
 SEA-FARING FRIENDS, to be under kind oversight and care 185 (8)
 SECURITIES, Caution against being joined with others in 277 (23)
 SERVANTS, Advice to 104 (1, 2); and See MASTERS, &c.
 SETTLEMENT, Meaning of the term in our rules 233 (VII.)
 Rules which fix 233 to 235 (VII. to XI.)
 SHIPS carrying guns. See ARMED VESSELS.
 SHOOTING FOR DIVERSION, a vain Sport 43 (19)
 SICK, Duty of visiting the 37 (5)
 SICKNESS AND SCARCITY, charitable help to the Poor recommended in times of 78 (3)
 SILENCE. See RETIREMENT.
 SIMPLICITY. See PLAINNESS AND MODERATION.
 SLAVE TRADE AND SLAVERY Page 244 to 251
 Declarations against, and exhortations to Friends to promote their abolition (1 to 24)
 Any concerned in the Slave Trade to be dealt with 245 (3)
 SMUGGLED GOODS. See REVENUE.
 SPEECH, Plainness of. See PLAINNESS, &c.
 SPIRITUOUS LIQUORS, Friends warned against the too frequent use of 252 (2)
 — advised individually to advocate their Disuse 253 (4)
 STAMP DUTY ON RECEIPTS.

- STAMP DUTY ON RECEIPTS. See REVENUE.
- STOCKS, PUBLIC, Against illegal Dealings in 142 (39)
- SUBSTITUTES FOR THE MILITIA, Advice against Payments for Hiring..... 291 (10, 11)
- SUFFERINGS for our Testimonies, should be faithfully and patiently borne for conscience sake, 256 (6);
257 (9); 291 (10); 292 (11); 293 (15)
- Grievous sufferings of our early Friends 256 (7); 263 (21); 291 (10)
- Cautions against Collusion, Compromise, and Evasion 256 (7, 8); 261, 262 (16, 18 to 20); 264
(22); 292 (11)
- Prosecutors to be reasoned with..... 266 (32)
- As to legal proceedings for Redress 261 (14, 15)
- Annual appointments by Monthly Meetings to collect accounts of, &c. 138 (31)
- Directions respecting reporting and recording 265 to 267; (27 to 31, 33 to 35)
- Of Friends for not Illuminating houses, &c. to be reported 174 (5)
- Difficult cases of, to be sent to the Meeting for Sufferings 266 (31); 267 (33)
- SWEARING, Christian Testimony against..... 178 (1)

T.

- TALE-BEARING, Advice against 66 (1 to 4); and See DETRACTION AND DEFAMATION.
- TAVERNS OR PUBLIC HOUSES, Unnecessary frequenting of, to be avoided 37 (3); 252 (2, 3)
- TEMPERANCE Page 252, 253
- In Eating and Drinking enjoined 38 (8, 9)
- Cautions against excess in Drinking, frequenting Public Houses, and Spirituous Liquors
252 (1 to 3)
- Friends individually advised to promote the disuse of ardent Spirits 253 (4)
- TESTIMONIES concerning deceased Ministers, instructions to Monthly Meetings in drawing up
134 (15)
- Concerning deceased Friends not Ministers, may be sent to the Meeting for Sufferings 134 (16)
- Of Disownment. See DEALING.
- THEATRES. See PLAY-HOUSES.
- TITHES AND SUFFERINGS..... Page 254 to 267
- Grounds of the Testimony of Friends against Tithes, and exhortations to its maintenance 254 to
261 (1 to 13)
- Against Church Rates (so called) and Ecclesiastical demands 255 (4); 259 (12)
- Against impropriate Tithes 263 (20, 21)
- Executors of a Friend should not pay Tithes 262 (17)
- Against collusion or compromise..... 256 (7, 8); 261, 262 (16, 18 to 20)
- Caution respecting Seizures without warrant 264 (22)
- respecting Mixed Rates..... 264 (23)

TITHES AND SUFFERINGS

TITHES AND SUFFERINGS continued.

- Returns in Money advised against 264 (24)
 Course of dealing with those who persist in receiving or paying Tithes 254 (1); 263 (21);
 265 (26)
 Injunction to Quarterly Meetings concerning this testimony 265 (25)
 Tithes taken by force or in kind, a Suffering 265 (27, 28)
 See SUFFERINGS.

TITLE DEEDS. See TRUST PROPERTY.

TRADE Page 268 to 278

- Counsel to Integrity and Moderation in, and against Speculation and the love of Riches 2. 38 (9);
 64 (8); 211 (11, 12); 268 to 274 (1 to 13)
 To young Persons not hastily to engage in, &c. 278 (25)
 To Friends to keep clear accounts, and frequently to inspect their affairs 271 (10);
 274 (15); 277 (25)
 Against trading beyond Capital 269 (3, 5); 276 (22); 211 (11)
 Or in any way connected with War 292 (12, 13)
 Against entering into joint securities 277 (23)
 Against fictitious Paper Credit 63 (7); 276 (20, 22)
 Those concerned in it to be dealt with 276 (21)
 Advice to Friends in, under difficulties 272 (11); 274 (15); 275 (18)
 Those deficient in punctuality to be counselled 274 (14)
 For cases of Failure, See INSOLVENCY.

TRAVELLERS IN BUSINESS, exposed situation of 47 (23)

TRUSTEES, Friends not unadvisedly to accept the office of 296 (3)

Advised to Faithfulness and Vigilance 296 (4)

And Assignees, advised to activity and punctuality 277 (24)

And Executors, not bound by rules for differences about property 27 (15)

TRUST PROPERTY of the Society Page 279 to 286

Conveyance of new, is void without a Deed enrolled within six months 279 (2)

Forms of conveyance of 280 to 283.

Legacies and Donations should be properly secured 284 (8)

Meeting Houses should be legally registered 279 (1)

Instructions respecting change of Trustees 283, 284 (3 to 5)

— respecting Custody of Title Deeds, Records of Donations and Legacies, Accounts to be
 kept of Trust Funds, &c. and other directions to Monthly Meetings 284, 285 (6 to 10)

These Rules to extend, where applicable, to Quarterly Meetings, Schools, &c. ... 285 (11, 12)

— to Meetings in Scotland 285 (13)

Of a Meeting about to be dissolved, to be transferred by Minute 285 (14)

TUTORS 195 (17) See SCHOOLMASTERS, &c.

VAIN SPORTS,

V.

- VAIN SPORTS, to be avoided 43 (19); 44 (20); 210 (10); 302 (6)
 VISITS, To families of Friends, by appointment. See FAMILY VISITS.
 To the Sick recommended 37 (5)
 To the abodes of Misery 79 (7)

W.

- WALES, Expenses of Ministers Travelling in 177 (7)
 WAR Page 287 to 295
 Counsel to maintain the Christian Testimony of Friends against 287 to 289 (1 to 5); 293 (15);
 294 (19)
 Should not be made a subject of Conversation 291 (9); 292 (14)
 Special cautions and directions respecting,
 Being concerned in Armed Vessels, &c. 289, 290 (6 to 8); 292 (12)
 Hiring Substitutes for the Militia 291 (10)
 Rates for Militia or Volunteers 291 (11)
 Manufacture of Arms 292 (12)
 Profit derived from War by loans or otherwise 292 (12, 13)
 Conveying Soldiers, their baggage, &c. 293 (16)
 Providing Arms, &c. for protection 293 (17)
 Gratitude for the blessing of Peace 294 (18, 19)
 WATCHFULNESS. See CONDUCT AND CONVERSATION.
 WILLS, EXECUTORS, AND ADMINISTRATORS Page 296 to 298
 Friends advised to make their Wills while in health 2. 296 (1); 297 (6)
 With strict equity, and employing skilful persons 297 (6)
 To appoint faithful Friends as Guardians 296 (2)
 Caution as to undertaking Trusts 296 (3)
 Executors and Trustees, Advice to 2. 296 (4); 298 (6)
 Not bound by Rules for differences about Property 27 (15)
 Executors of a Friend should not pay Tithes claimed of him 262 (17)
 As to Form of Administration Bond 297 (5)
 WOMEN'S MEETINGS Page 144 to 147
 On the Establishment and object of Introd. xxiv.; 144 (1 to 3)
 Yearly Meeting, Constitution and powers of 145 (4)
 Not at liberty to alter Rules or Queries ibid.

WOMEN'S MEETINGS

WOMEN'S MEETINGS continued.

- Quarterly, Representatives from, to their Yearly Meeting..... 145 (4)
- Queries to be answered by 219 (5); 220 (6)
- Appointment by, to assist Monthly Meetings in choice of Elders 135 (19)
- To apply to the Men's Quarterly Meeting when needing assistance 147 (6)
- Monthly, to assist in the Discipline on the following occasions, viz.
- Relief of the Poor of their own sex 145 (I)
- Proceedings relating to Marriage .. 144 (3); 145 (II); 93 (II. IV. V.); 94 (VI.)
- Removals of Women out of, or into, a Monthly Meeting 145, 146 (III. IV.); 230 (III.)
- Appointment of Elders..... 135 (19)
- of Women Overseers 146 (V.)
- Admission, Delinquency, or Reinstatement of Women 146 (VI. VII.)
- To be informed of Disownments 140 (34)
- To unite with Men's Monthly Meeting in acknowledgment of Ministers 132 (8)
- And in judging of their concerns to travel..... 132 (9)
- But not to sit with Men's, as a Meeting for Discipline, without approval of Yearly Meeting 129 (8)
- To answer Queries to their Spring, Autumn and Winter Quarterly Meetings 219 (5)
- Instructions as to the Answers 216 (1 to 3)

Y.

- YEARLY MEETING Page 123 to 126
- Establishment of, and Object, &c. 123 (1 to 4)
- Constitution of 124 (5)
- On choice of Representatives to, and directions respecting them 124 (6, 7); 125 (9, 10)
- Time of holding, and sundry Regulations 125, 126 (8 to 14)
- Conduct of Appeals to. See APPEALS.
- Meeting for Sufferings, a standing Committee of 107 (3)
- Cash of (viz. National Stock,) held by Trustees 175 (4)
- YEARLY MEETING OF MINISTERS AND ELDERS. See MEETINGS OF MINISTERS AND ELDERS.
- YEARLY MEETING OF WOMEN FRIENDS. See WOMEN'S MEETINGS.
- YOUTH Page 299 to 309
- General Exhortations and Counsel to 299 to 309 (1 to 17)
- on the private reading of the Scriptures, and on religious Retirement 305 (12)
- Warned against reading publications of an Infidel tendency 308 (17)
- against vanity and pride in Dress, (Young Men and Women) 207 (6)
- to avoid foolish and wicked Pastimes and places of Amusement 299 (1); 302 (6)
- to avoid unsuitable Company 38 (10); 301 (4)

YOUTH

INDEX.

335

YOUTH continued.

- Restraints in Speech and Dress a defence against unsuitable Associates 198 (22)
Caution to Young Men leaving the protection of Home, and as to the choice of Occupation
304 (11); 307 (15)
Counsel to, on the subject of Marriage 91 (1, 4); 102 (23)
As to engaging in objects of public Benevolence..... 306 (14)
Expensive habits in, unfavourable to the exercise of charity 79 (7)

THE END.

LONDON:

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S U P P L E M E N T

TO THE

“ R U L E S O F D I S C I P L I N E

OF THE

R E L I G I O U S S O C I E T Y O F F R I E N D S,

WITH

A D V I C E S . ”

L O N D O N :

E D W A R D M A R S H , 8 4 H O U N D S D I T C H .

1849.

SUPPLEMENT

TO THE

"RULES OF DISCIPLINE"

OF THE

RELIGIOUS SOCIETY OF FRIENDS

AND

ADVICE

LONDON:

EDWARD MARSH & SON, 14, HOUNDSTON CHURCH LANE.

1861

ADVERTISEMENT.

SEVERAL additional Rules and Advices having been issued by the Yearly Meeting since the Edition of the "Rules of Discipline" last printed, the Yearly Meeting of 1846 referred it to this Meeting to prepare a Supplement to the said volume. A selection consisting of rules and advices was accordingly prepared, and submitted to an adjournment of this Meeting, held in the Fifth Month, 1847, attended by a deputation from most of the Quarterly Meetings. After being there revised, it was laid before the Yearly Meeting of the same year. This selection, with some modifications and additions, was finally confirmed by the Yearly Meeting of 1848, which directed the printing of the same.

*Meeting for Sufferings,
London, 5th of First Month, 1849.*

ADVERTISEMENT

Several additional Notes and Address having been issued by the
Yearly Meeting since the Edition of the "Notes of the Yearly Meeting" last
issued, the Yearly Meeting of 1845 resolved to issue a new Edition of
the same, and to prepare a Supplement to the said Notes, containing
Notes and Address not contained in the former Edition, and to be
issued in connection with the said Notes. The said Supplement
by a Committee appointed for that purpose, and the said Notes
there revised, it was resolved to issue in the Yearly Meeting of the year
next. This resolution was carried, and the said Supplement was
finally approved by the Yearly Meeting of 1845, and the printing of the
said Supplement and Notes is now in progress.

Printed by
London, 20, St. Paul's Church-yard.

SUPPLEMENT, &c.

BOOKS.

(Continued from p. 30.)

WE desire to offer a word of caution to our dear friends on the subject of reading. Books may be regarded as companions, which insensibly infuse somewhat of their spirit and character into those who converse with them. It behoves us to exercise a sound discretion as to what publications we admit into our houses; that neither we nor our children may be hurt by that reading which would have a direct, or even a remote tendency to leaven our minds into the spirit of the world, and to unfit us for the sober duties of life. The books which we introduce to the young require particular care. They may give a bias to the mind, and materially influence the future character: some of those which, we fear, find access to our families, are calculated to give false views of real life, and to lower that standard of morals which Christianity upholds; and others, though they may not stimulate evil passions, are adapted to lessen the attachment of our youth to the principles of their education, or even to rob them of the tenderness of their consciences, and alienate them, it may be by slow gradations, from the fear of God.—1839. P. E.

9

Caution as to
the descrip-
tion of books
admitted into
our families.

CIVIL GOVERNMENT.

(Continued from p. 35.)

14
Our duties as
subjects.

WE have ever maintained that it is our duty to obey all the enactments of civil government, except those by which our allegiance to God is interfered with. We owe much to its blessings; through it we enjoy liberty and protection in connexion with law and order; and whilst bound by our sense of religious conviction not to comply with those requisitions which violate our Christian principles, we desire ever to be found of those who are quiet in the land; a condition favourable to true Christian patriotism, and in which, services highly valuable and useful may be rendered to the community.—1834. P. E.

15
Caution as to
undertaking
civil offices.

The position of our members in connexion with the laws which have rendered them eligible for civil offices, from which they have long been excluded, has excited our concern. We are not about to discourage any one from taking his proper share in those services, which as a member of the community he may be rightly called to perform, and which do not require or involve a compromise of our Christian principles. But we desire, that when the opportunity of choice is afforded, our dear friends may seriously consider the responsibilities which they are required to take upon themselves, and the temptations to which they may be exposed. Do not satisfy yourselves, dear friends, that it is merely lawful; but also ascertain whether it is for you expedient. Beware lest you be influenced by any other motives than those which will bear the test of Christian principle acting on an enlightened conscience. Be especially careful not to yield to the temptation of indulging the love of distinction, or of seeking to promote a party.—1836.

And let those who enter on any public office, be concerned, in the first place, to fulfil its duties in the fear of the Lord, seeking for his help, and diligently and faithfully performing the trust reposed in them, as those who have to render an account not to man only, but to God. We desire that our dear friends may, on these occasions, support in simplicity and fidelity all those testimonies which distinguish us from others. We are anxious, however, that it should ever be borne in mind, that these testimonies rest on no other foundation than the great principles of Christianity. Fulfil the law of immutable righteousness; uphold the standard of truth-speaking and inflexible integrity in all things; watch over your spirits that you be not leavened into the spirit of the world, if so be you have known what it is to be raised above it; shun all party combinations, and pursue in humility the course of Christian independence. In thus discharging your duties among men, you would be made rich in the inestimable treasure of a good conscience, be enabled to grow in Christian vigour and experience, and be of those preachers of righteousness who, bringing forth the fruit of the Spirit, do, by their good works, glorify our Father who is in heaven.—1836.

16

Counsel as to
conduct
therein.

The difficulties to which Friends are liable in taking office in Municipal Corporations, and also in accepting Magisterial and other offices under the Crown, more especially with reference to one of the declarations which the law prescribes in such cases, have been closely under the consideration of this Meeting. The declaration alluded to is that of the 9 Geo. IV. c. 17, modified by two Acts, passed during the present session of Parliament, (1 & 2 Vict. c. 5, and 1 & 2 Vict. c. 15,) and which declaration now stands as follows :—"I, *A. B.*, being one of the People called Quakers [*or one of the Persuasion of the People called Quakers, or of the United Brethren called Moravians, or of the Denomination called Separatists, as the Case may be*], having conscientious Scruples against subscribing the Declaration contained in an Act passed in the Ninth Year of the Reign of King *George* the Fourth, intituled *An Act for repealing so much of several Acts as imposes the Necessity of receiving the Sacrament of the Lord's Supper as a qualification for certain Offices and*

17

Caution as to
declaration on
taking office.

Employments, do solemnly, sincerely, and truly declare and affirm, That I will not exercise any Power or Authority or Influence which I may possess by virtue of the Office of *Magister* to injure or weaken the Protestant Church as it is by Law established in *England*, nor to disturb the said Church, or the Bishops and Clergy of the said Church, in the Possession of any Right or Privileges to which such Church or the said Bishops and Clergy may be by Law entitled."

This declaration contains an engagement so binding in its character, as respects the conduct of our members with reference to the Christian testimony of our religious Society in regard to ecclesiastical establishments, that we feel engaged to press upon Friends, individually, to weigh well the full import of such an engagement before they consent to make it, and to caution them to be very careful, whilst commendably desirous to fulfil their duties in civil society, that they have an especial reference to the admonitory language of the Apostle,—“Happy is he that condemneth not himself in that thing which he alloweth.”

Against party spirit.

We would also take this opportunity of reminding Friends of the peculiar dangers and temptations incident to public offices generally, and particularly of the risk of allowing themselves to be introduced into the ranks of political partizans, lest they thereby endanger that watchfulness, that quietness of spirit, and that charity, which are so essential to the Christian character.

Exemption from fine for not serving in boroughs.

It is moreover proper that Friends should be generally informed, that by a clause introduced into an Act, passed in 1836, (6 and 7 W. IV. c. 104,) it is provided, that no person, enabled by law to make an affirmation instead of taking an oath, (in which description Friends are included,) shall be liable to any fine for non-acceptance of office, in any borough, by reason of his refusal on conscientious grounds, to take any oath, or make any declaration required by the Municipal Corporation Act, or to take upon himself the duties of such office.—1838.

18
Caution as to accepting magisterial offices.

The liability of Friends, in the present state of the law, to be called upon to fill Magisterial offices, has led us at this time to take a serious review of the character of such offices, and of the nature of the duties con-

nected with them. We continue, as our Society has always done, to entertain a very high sense of the just authority of civil magistracy. The nature, however, of some of the duties which, in the present state of the civil and political institutions of our country, are attached to the Magisterial office, is such, that if performed by a Friend, they would decidedly infringe upon several of our Christian testimonies: in particular, —the administration of oaths, the issuing of orders and warrants in reference to ecclesiastical demands, the calling out of an armed force in cases of civil commotion, the discharge of functions relative to the army and the militia, and some other matters of a similar nature, would, in the view of this Meeting, render it impracticable for a member of our religious Society, executing the office, to maintain our testimonies consistently, without subjecting himself to the risk of liabilities from the breach of his duties as a Magistrate. Under all the circumstances of the case, this Meeting thinks it right, affectionately, but earnestly, to caution Friends against accepting an office which involves the performance of acts of so objectionable a character as those above pointed out.—1838.—1847.

The subject of the legal punishment of death has at this time obtained our very serious attention. This punishment, to a very great extent, fails to produce the effect of deterring others from the commission of crime; and we believe that it is even the means of hardening in sin many who witness public executions. But a far more serious objection to it is, that man thus undertakes to determine the period at which his fellow-man shall cease to exist in this world; when all opportunity for repentance terminates, and when, in consequence of the laws and decisions of fallible men, the criminal, however unprepared he may be, is hurried into the presence of the Judge of the whole earth. We therefore recommend this solemn subject to the very serious attention of our members, and would encourage them to seek, under the influence of the wisdom which is from above, to promote that close examination of the matter by our countrymen and our rulers, which may so enlighten their understandings as to hasten the day when the punishment of death shall be wholly abolished.—1847. P. E.

CONDUCT AND CONVERSATION.

(Continued from p. 58.)

41
Advice
against field-
sports,

and as to at-
tendance at
inns and pub-
lic houses.

WE do in love desire that no one of our Members may be in the practice of vain sports—that no one may take pleasure in destroying the creatures of God for self-gratification; such pursuits are an occupation of time which we believe the faithful steward of that responsible trust will find ought to be turned to a better purpose, and they are, we think, calculated not only to weaken our sense of religious impressions, but to harden the heart, and to leaven us into the spirit of the world. We also desire that no one may frequent inns or public-houses, or tarry in them, beyond the time necessary for refreshment and rest. When led there by the lawful avocations of life, may all be kept in such a sense of the fear of God, that they may be themselves preserved from the peculiar dangers to which they are thus exposed, and by their consistent example shelter our younger friends from similar danger. On all occasions on which there is an association with others, let your light, beloved friends, shine before men—let them see that you are striving to be followers of Him who was holy, harmless, undefiled, and separate from sinners.—
1840. P. E.

42
Caution as to
civil duties
and joining
with others in
public philan-
thropic
efforts.

In fulfilling the duties of life, when occasions occur in which you may consistently serve the community in a civil capacity, be concerned to know whether it is right for you to be thus engaged; and be watchful that such undertakings do not mar the work of the Lord in your hearts, or interfere with your line of service in his church. The like watchfulness should be maintained, when taking a public part with others, in associations for the purpose of lessening the mass of vice and misery which may prevail around you, or in works of more extended philanthropy. When we consider the seductive influence of popularity, and the

self-satisfaction consequent upon the successful efforts of the intellectual powers, even in a good cause, we feel bound, with affectionate earnestness, to caution our friends against being led to take an undue part in the many exciting objects of the day. As those who may be in the meridian of life, or its more advanced periods, are watchful in regard to their own conduct in these things, they will be qualified to exercise a fatherly care over our dear younger friends, who may be more especially exposed to similar temptations; and in that care to extend counsel, caution and warning.—1841. P. E.

A comprehensive view of our religious profession has brought us into deep and serious thoughtfulness on the ground and origin of all Christian testimony. In the morning of the blessed and glorious gospel day, when, in the language of the Apostle, it was declared, “The darkness is past, and the true light now shineth”—by the Spirit of God enlightening the dark heart of man, the early Christians were brought to see how much there was in the world of which they had need to deny themselves, and from which they were to be converted. They gave themselves up to the Lord, and following Him as He was pleased to lead them, in the midst of persecution, stripes, and imprisonments, and surrounded by all the abominations of pagan darkness, they stood a witness against the world, and became “a peculiar people zealous of good works.” Had they resisted this Divine visitation, they never would have become that peculiar people, nor in their daily walk would their light have shined to the glory of God. Our forefathers being brought to the clear shining of the same light, acted upon the same principle. That which they saw to be of the spirit of the world, to have its origin in the pride of man or to minister to the vanity of the creature, they resisted; though they counted the cost, and could not but see to what degree their faithfulness would bring upon them the obloquy, and contempt, and persecution of the powers of their day; they fainted not; they followed their Lord step by step as He was pleased to lead them; they withdrew themselves from that which they saw and felt to be evil, and in their faithfulness to God, *they* also in *their* day stood as a witness against the world; they became

43

The ground
of religious
testimony,

a peculiar people, and according to their measure, they were zealous of good works.

and exhorta-
tion to faith-
fulness
therein.

To the same origin we trace all our Christian testimonies. Those which we bear to the spirituality of the Gospel and against the corruptions of the professing church, to the peaceableness of the law of Christ, and against the evil policy of the world, and also our testimony to simplicity, truthfulness, and plainness in speech and apparel—all of which hold an important place in our Christian profession—spring from the same root. Therefore we press it upon Friends everywhere that they believe in the light, that they bring all their deeds to the light, that that which is of God and that which is of the world may be made manifest; and in whatsoever it be, in which we have lapsed into the spirit of the world, whether in our habits, our conversation, our demeanour and attire, or that which is merely ornamental in our houses, or in whatever other thing the world has found place among us, may we be made willing to renounce it, and, bearing the cross and despising the shame, may we be given up in heart to pursue that course which makes for peace—that peace, the value of which we believe many of our dear friends can largely appreciate, and which we earnestly desire may become more abundantly the enjoyment of us all.—1844. P. E.

44
Places of Di-
version.

Music.

We have been at this time introduced into much concern with reference to the well-known testimony of our religious Society against the attendance of places of diversion. Earnest have been our desires, that Friends everywhere, and particularly those in younger life, may seriously reflect on the injury, and in many instances, the moral ruin, which pursuits of this description bring with them. And it is our conviction, that in proportion as the mind is renewed by Divine grace, all those vain amusements will be felt to be inconsistent with the restraints of the Gospel, and incompatible with that quietness and peace of mind which are the portion of the watchful Christian. Our attention has also been turned to the increased exposure of our young Friends to the temptations of music; which, we believe to be, both in its acquisition and in its practice, unfavourable to the health of the soul. Serious is the waste of time to those

who give themselves up to it; and what account can they render of those precious hours, which might otherwise have been devoted to the glory of God and to the good of their neighbour! It does not, however, merely involve the absorption of time; it not unfrequently leads into unprofitable and even pernicious association, and, in some instances, to a general indulgence in the vain amusements of the world.—1846. P. E.

Under the influence of the fear of God and with a comprehensive view of the requirements of the divine law, we are brought to the Christian standard of truthfulness and simplicity in language, and of plainness and self-denial in clothing, in furniture, and in deportment; and, as becometh men professing godliness, we are led out of a conformity to the varying fashions of the day, and restrained from the pursuits of music and dancing, from theatrical entertainments, and from vain sports and other frivolous and hurtful amusements of the world. Suffer then, we beseech you, the word of exhortation. Be willing to be kept within the bounds of this holy fear. Abide in it all the day long. Allow its restraints to be so laid upon you that your moderation may be known unto all men, and that being preserved by it in a quiet and lowly mind, you may, under its influence, and in simple dependence upon Christ, witness for yourselves the evangelical blessing promised by the Lord through his Prophet.—“Unto you that fear my name shall the Sun of righteousness arise with healing in his wings.”*—1848. P. E.

45
The fear of
God leads to
truthfulness
and plainness
in language,
&c.

* Mal. iv. 2.

EMIGRATION.

1
Counsel to
those who
contemplate
emigration.

THIS meeting has been introduced into feelings of sympathy in behalf of our members who may contemplate emigration, either singly or in families, to Australia, or other distant countries. We strongly recommend our friends, on all such occasions, to take counsel of their brethren before entering on an undertaking of such importance. We also desire in much affection to offer a word of caution to such, that they be not hastily induced by the prospect of outward advantage to engage in a movement so fraught with important consequences, but that in singleness of heart they seek for divine direction, whereby they may be favoured to know the place of their right allotment, whether at home or abroad. We would especially entreat them to guard against the influence of an impatient or restless spirit, which would lead them under the pressure of present difficulties or discouragement, to seek in foreign lands those supposed temporal advantages which may not seem to be easily attainable at home, and whereby they may expose themselves and their families to much disadvantage in reference to their religious interests. Many are the dangers attending a hasty and unadvised movement of this kind: our safety consists in being willing to commit all our ways to the Most High. In reference to this subject, as well as other important undertakings connected with the affairs of this life, we desire to remind our dear friends of the gracious promise to those who seek first the kingdom of God and his righteousness, even that all things necessary shall be added.—1839.

2
Advice as to
their conduct
generally,

The case of members of our society who may be contemplating emigration to distant colonies, has been brought under the notice of this meeting, and we think it right to remind our dear friends who may be so circumstanced, how much the steps they take may affect not merely the interests of humanity but moral and Christian principle.

We would entreat those who may establish themselves in newly settled countries to reflect upon the responsibility which attaches to them when they are the neighbours of uncivilized and heathen tribes. It is an awful but indisputable fact, that most settlements of this description, besides dispossessing the natives of their land without equivalent, have hitherto been productive of incalculable injury to the moral and physical condition of the native races: which have been thereby more or less reduced in numbers, and in some instances, completely exterminated. Earnestly, therefore, do we desire, that all those under our name, who may emigrate to such settlements, may be careful, neither directly nor indirectly, to inflict injury upon the natives, but that they may, on the contrary, in their whole conduct, exhibit the practical character of that religion, which breathes "Glory to God in the highest, on earth peace, and good will toward men." As this is their aim, they will not only exert themselves to check the evils, which are but too generally inflicted by the Whites upon their feebler neighbours, but will be solicitous to do their part, in endeavouring to diffuse amongst them the blessings of civilization and Christianity, which will prove the best means of preventing their extermination, and of raising them to the full enjoyment of their rights.—1840.

This Meeting has been afresh introduced into sympathy on behalf of such of our members as have removed to distant countries out of the reach of the kind notice and help of their friends in this land, and beyond the limits of any recognised meeting of our religious society. Without interfering with the care of the Meeting for Sufferings as advised in our minute of 1839, we would, as one means of keeping alive a feeling of interest in their welfare, recommend to monthly meetings to encourage any of their members who may thus emigrate, to send them information on their arrival abroad, and afterwards to transmit occasionally some account of their situation. In this way it may be hoped that those who have emigrated will continue to retain a place in the interest and concern of the monthly meetings of which they are members, no less to the comfort of their friends in this country, than to the promotion of their own benefit and best welfare.—1841.

3
Monthly
meetings re-
commended
to exercise
care over emi-
grants.

GRAVE STONES AND MOURNING HABITS.

(Continued from p. 71.)

6
Caution
against the
use of mourn-
ing garments.

IN connexion with our Christian testimony to plainness of speech, behaviour, and apparel, our attention has been especially turned to the practice of wearing mourning garments on the occasion of the decease of relatives and friends: and we feel concerned to offer an affectionate caution to our members against this obvious conformity to the vain and oppressive customs of the world. The practice alluded to, not only involves a departure from that simplicity of attire which becomes the self-denying disciple of the Lord Jesus, but there are, in our view, other special grounds of objection to it. Amongst these, it may be remarked, that it tends to occupy the thoughts with useless and frivolous subjects, at a time when it is peculiarly important that nothing should interfere with those precious visitations of the love of God to the soul, which often, in an especial manner, accompany the afflictive dispensations of the Most High in the death of our near connexions, contriting the hard heart and comforting the true mourner. It is, moreover, in many instances a token of a sorrow not really felt; and thus includes a departure from that strict truthfulness which, in deed as well as in word, ought ever to mark the Christian character. We are also desirous of cautioning our friends against those progressive deviations from simplicity of dress in other respects, and that gradual assimilation with the world, which we believe often render it additionally difficult for them to resist its customs in this particular. When the axe is laid to the root of the corrupt tree within us, everything which savours of pride and ostentation, will be done away: when the tree is made good, the fruit will be good also, and a blessed evidence of the inward change will be manifest in the whole outer man, in attire, in language, in deportment, and in his daily walk in life.—1845. P. E.

LOVE AND UNITY.

(Continued from p. 90.)

As the love of God prevails, it leads us to love one another; but how often does the enemy of man's happiness endeavour to scatter and divide! We therefore press it upon every one to examine, whether he is distinguished by this badge of discipleship. Maintain that charity which suffereth long, and is kind; put the best construction upon the conduct and opinions one of another which circumstances will warrant. Take heed, with all diligence, dear friends, both in small meetings and in large ones, that the enemy produce no dissensions among you; that nothing like a party spirit be ever suffered to prevail. Let each be tender of the reputation of his brother; let every one be earnest to possess the ornament of a meek and quiet spirit. Watch over one another for good but not for evil; and whilst not blind to the faults or false views of others, be especially careful not to make them a topic of common conversation. And even in cases in which occasion may require that the failings of others should be disclosed, be well satisfied, before they are made the subject of confidential communication, either verbally or by letter, that your own motives are sufficiently pure. How beautifully are the origin, the motive, and the effect of love set forth by the Apostle John, in the fourth chapter of his first epistle. Meditate again and again upon the comprehensive nature of this heavenly virtue, as there described.—
1834. P. E.

15

Exhortation
to love and a
charitable
spirit;

“Blessed is he that considereth the poor.” It is our desire that we may all of us be kept in that state of watchfulness from day to day, and in that sense of our responsibility to God, in which we may be enabled to ascertain whether a due portion of our time, our sympathies, and our substance is devoted to the great duty of visiting the poor in our respec-

16

and to visiting
and relieving
the poor.

tive neighbourhoods, to the inspection of their condition, and to the relief of their wants; and we wish to put it to our dear young people, to consider whether a larger portion of *their* time, the means they may have at their disposal, and that which they could spare from the superfluities of life, might not be acceptably devoted to this object. It is important to ourselves, as well as to those who are in need, that the due support of institutions, whose object is the relief of human suffering, should not be substituted for the personal visiting of the poor in their own habitations, and the administering to their wants.—1844. P. E.

17
The nature
and ground
of Christian
unity.

The unity of the Spirit in the bond of peace is precious. This unity is in Christ: he is the ever-living Head. He knoweth all the members of his body, under whatever denomination they may be found amongst men; and as their whole trust is in Him, he careth for them, and leadeth them safely along. It is in the knowledge of Him as the one Lord ruling in the soul, that the true brotherhood of his family is experienced.

Beloved friends, it is our concern at the present time, that the unity which is in Christ may more and more prevail throughout our religious society, in whatever part of the earth its members are found, whether in smaller or larger companies. It is a precious truth to us in our fallen condition, "that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them;" Christ, who knew no sin, who was a propitiatory offering for our sins and for the sins of all mankind, who enlighteneth every man that cometh into the world, and who is ever present with his people, as "their Teacher to instruct them, their Counsellor to direct them, their Shepherd to feed them, their Bishop to oversee them, and their Prophet to open divine mysteries to them," was the foundation of our forefathers; and this foundation is our's. It was to this experimental knowledge of Christ that our early predecessors were engaged to gather all men, that they might really know their bodies to be prepared, sanctified, and made fit temples for Him to dwell in. By one Spirit they were baptized into one body; and, rooted and grounded in love, they were, through the help of their Lord, united one to another

in upholding an open and decided testimony to the gospel in its primitive purity.—1846. P. E.

Dear friends, may we be kept in the fear of the Lord, out of the spirit of contention and of judging; but let every one of us judge this, that we put not a stumbling block or an occasion to fall in a brother's way. And whilst it is at all times the duty of members of the church, faithfully to maintain the truth, and whilst some of them may rightly feel themselves called upon openly to oppose error, we believe there is hardly any thing more inimical to the growth of vital religion, than indulgence in the spirit of religious controversy. Satan triumphs when he can make the name of Jesus a word of strife and debate among the professed followers of the Lord. If he, our soul's enemy, can but introduce men into his spirit, he cares little how true may be their words. Let us, therefore, each of us mind our own calling, by keeping our eye single to the Lord; and then shall we know that "the fruit of the Spirit" will, in the sight of others, be "in all goodness, righteousness and truth," and to ourselves, joy and peace.—1846. P. E.

18
Caution as to
religious con-
troversy.

MARRIAGE.

(The following Advices and Regulations, supplementary to those in the RULES OF DISCIPLINE under this head, pages 92—97, are issued in consequence of the Marriage Act of 1836.)

(A) Caution not to deviate from the good order of our Society. THIS Meeting having had under its consideration the subject of marriage, in connexion with the alterations made in the law by the Marriage Act, passed in the last session of Parliament, thinks it right afresh to commend to the vigilant care of monthly meetings, the due maintenance of our Rules of Discipline and Advices relating to marriage; and we would affectionately caution our young friends especially, and all whom it may concern, that they be not induced by any considerations, to depart from the good order established amongst us, in relation to marriage, and the proceedings connected therewith.—1837.

(B) Testimony as to the nature of marriage. We think it right at this time to remind our members of the ancient testimony of our society, that Marriage is not a mere civil contract, but a religious act; that it is God's ordinance and not man's; and therefore seeing that the legislature has fully confirmed us in our privilege of solemnizing marriage according to our own long-established religious usages, we desire that none of our members may be found departing therefrom. And we further think it right explicitly to state our judgment, that marriages of our members before the Superintendent Registrar, though not open to the special religious objections connected with marriages by a priest, are, nevertheless, inconsistent with the good order of our discipline, and with our aforesaid testimony to the true nature and character of the marriage ordinance.—1848.

Monthly Meetings are desired to take especial care, that the enactments of the new law, as comprised in the following instructions, be duly observed.

The Marriage Act (6 and 7 William IV., cap. 85,) came into operation the 1st of the Seventh Month, 1837. It expressly provides, “that the Society of Friends, commonly called Quakers, may continue to contract and solemnize marriage, according to the usages of the said Society; and every such marriage is hereby declared and confirmed good in law, provided that the parties to such marriage be both of the said Society; provided also that notice to the superintendent registrar shall have been given, and the [said] registrar’s certificate shall have issued in manner provided by this Act.” It is therefore necessary, that our existing regulations or usages in regard to marriage, should be strictly adhered to. (C)

NOTICE TO THE SUPERINTENDENT REGISTRAR.*

“One of the parties” is to “give notice” of the intended marriage, “under his or her hand,” “to the superintendent registrar of the district within which the parties shall have dwelt for not less than seven days then next preceding; or if the parties dwell in the districts of different superintendent registrars, shall give *the like notice* to the superintendent registrar of *each* district.”† It will be proper that the notice or notices should be given *at least* twenty-one days before the monthly meeting at which the parties are likely to be cleared for marriage, so as to allow time for the issuing of the certificate, and for its production at the monthly

* In districts under the Registration Act (6 & 7 Wm. 4. c. 86,) there are sometimes appointed deputy-registrars, as well as registrars and a superintendent registrar; care must be taken to give the notice to the superintendent registrar.

† By the statute 3 & 4 Vict. c. 72, Sec. 1. the building in which the marriage is to be solemnized must be within the district wherein one of the parties shall have dwelt for the time required by the Marriage Act. But by Sec. 5, Friends are exempted from this provision, so that the building wherein the marriage is to be solemnized, need not be situate within either of the districts in which the parties shall respectively dwell.

MARRIAGE.

meeting, as hereinafter directed. And every such notice must be accompanied with the payment of a fee of one shilling to the superintendent registrar for entering the same. The notice is in a printed form to the following effect :

NOTICE OF MARRIAGE.

To the Superintendent Registrar of the District of *Stepney*, in the
County of Middlesex.

I hereby give thee notice that a Marriage is intended to be had within three calendar months from the date hereof, between me and the other party herein named and described, (that is to say ;)

Name.	Condition.	Rank or Profession.	Age.	Dwelling Place.	Length of Residence.	Meeting-house in which the Marriage is in- tended to be solemnized.	District and County in which the other party resides, when the parties dwell in different Dis- tricts.
<i>James Smith</i>	<i>Widower [or] Bachelor.</i>	<i>Carpenter</i>	<i>of full age [or] minor</i>	<i>No. 46. High Street, Middlesex.</i>	<i>*more than a month.</i>	<i>Friends' Meeting House Maidstone.</i>	<i>Maidstone, Kent.</i>
<i>Martha Green</i>	<i>Spinster [or] Widow</i>		<i>Minor [or] of full age.</i>	<i>Grove Farm near Maidstone.</i>	<i>*more than a month.</i>		

Witness my hand this *sixth* day of the *Seventh* Month, 1837.

(Signed) *JAMES SMITH.*

* Or if more than seven days, and not more than one calendar month, state the number of days.

The Italics to be filled up as the case may be.

After the expiration of twenty-one days after the entry of the foregoing notice, the superintendent registrar, upon being requested by or on behalf of the party by whom the notice was given, is to issue a CERTIFICATE in the form provided by the Act, which should certify the date of the notice given, *and the several particulars thereof*. Where the parties reside within different districts, (as before stated,) a separate certificate of notice

must be obtained from each superintendent registrar. The superintendent registrar is entitled to a fee of one shilling for every such certificate. The said officer is required to preserve all such notices, and to enter them in a book kept by him; which notice-book is to be open to inspection without charge. If the marriage should not take place within three calendar months after the entry of the notice, or notices, such notice or notices become void; and all the proceedings above described, namely, the notice or notices, entry and issue of the certificate or certificates, must be gone through again. The certificate or certificates, thus obtained, must be delivered, previously to the marriage, to the registering officer* of the monthly meeting, within the limits of which the marriage is to be solemnized.

(D) In order to ensure due compliance with the foregoing legislative provisions, (without the observance of which, the marriage will be void in law,) this meeting directs, that the monthly meeting of which the woman is a member, be not at liberty to clear the parties for marriage, unless the certificate of the superintendent registrar, or certificates (as the case may be,) shall have been produced to it; a record of their having been so *produced and examined*, is to be made.† The said meeting is also to take due care, that such certificate, or certificates be delivered, (as above directed) previously to the marriage, to the registering officer of the monthly meeting, within the limits of which the marriage is intended to be solemnized; accompanied by a notice, or minute, signed by the clerk informing him that the parties are cleared accordingly. It is recommended that timely notice be given to the registering officer, of the day and place intended for the solemnization of the marriage; in order that, as he is the person to register the marriage, he may, if practicable be, present thereat.

* The designation given by the Act to the friend who acts as registrar to the monthly meeting. See REGISTRATION.

† It is not necessary that they be produced to the man's monthly meeting, where the parties are members of different meetings.

- (E) It is not necessary that our meeting-houses should be *registered* for the solemnization of marriages. But having regard to our position under the Act in this respect, and to the tenor of our existing rules, (see especially No. VIII. under the head "MARRIAGE," page 95, in the *Rules of Discipline*;) this meeting directs that no marriage should take place at a meeting-house, in which a meeting for worship is not regularly held.—1838.

For the Registration of a Marriage,—see REGISTRATION.

MEETINGS FOR DISCIPLINE.

YEARLY MEETING.

(Continued from p. 126.)

THIS meeting having been informed that some friends have been engaged in this and the previous sittings in taking notes of its proceedings, thinks it right to express its judgment that such practice is a violation of good order, as being inconsistent with the state of mind becoming the occasion, and with the object and character of our Meetings for Discipline.—1837. 15

Notes of proceedings not to be taken.

This meeting concludes that the time of the commencement of the Yearly Meeting of Ministers and Elders be in future eleven o'clock on the Second-day morning instead of ten.—1842. 16

Time of holding.

QUARTERLY MEETINGS.

(Continued from p. 129.)

This meeting recommends to the attention of our Quarterly meetings, the circumstances of the very small meetings for worship and the small monthly meetings within their limits. We desire that the condition of these meetings may obtain the care of well concerned friends, individually, as well as when met in their Meetings for Discipline, and that a brotherly and Christian intercourse, so far as practicable, may be kept up between all the members of a Quarterly Meeting. We are persuaded that an exercise for the best welfare one of another would be thus promoted, which would be found mutually beneficial.—1842. 9

Care over small meetings for worship.

MONTHLY MEETINGS.

(Continued from p. 142.)

40
Correspon-
dence with
members
abroad.

This meeting desires that monthly meetings may maintain a correspondence with such of their members as have removed into foreign countries out of the reach of the oversight of their friends, and beyond the limits of any recognized Meetings for Discipline, so as to bring them under the Christian notice and sympathy of these meetings, and that they have a special regard to them when their lists of members are annually read and revised ; also that they may be careful that the names and residences of such persons are furnished to the Meeting for Sufferings as directed by the minute of this meeting in 1839.—1844.

41
Friends to be
advised to
make their
wills, &c.

Committees annually appointed as directed, (See No. 32, under the head, Monthly Meetings, Rules of Discipline, page 138) are to recommend our members individually to whom it may be applicable, to make their wills and settle their outward concerns in time of health.—1845.

PREPARATIVE MEETINGS.

(Continued from p. 143.)

5
16th Query.

It is concluded that the Sixteenth Query be added to those which are directed to be answered by Preparative Meetings.—1835.

MEETINGS FOR WORSHIP.

(Continued from p. 157.)

WE are comforted in the belief that there is a very general attachment amongst our friends, on the grounds of deep-rooted conviction and individual experience, to those views of the spirituality of the Christian religion which from its origin have characterized our religious Society. These views have been remarkably exhibited in the simple mode of worship to which we believe that our forefathers in the Truth were drawn, under the immediate influence of the Holy Spirit; and the experience of its benefit, which has been granted to faithful friends, at all periods of our history, has been strikingly similar.

20
General
counsel.

Our meetings for the worship of Almighty God are a public testimony to our dependence upon Him as our Benefactor and Preserver, and our belief in the immediate operations of the Spirit of Truth. They also furnish opportunities for individual spiritual improvement, and according to what appears to have been the usage of the church of Christ in its earliest days, they are also occasions for the exercise of those spiritual gifts which the Lord in his great mercy is still conferring upon his believing children. If we did really act up to our high profession, and avail ourselves of the promise conveyed in the language of the apostle, "Draw nigh to God, and he will draw nigh to you," we do believe that our dear friends of all the various classes which compose our public assemblies, would seldom fail to obtain that spiritual instruction, that divine refreshment and heavenly consolation which come immediately from God. Thus would our meetings for divine worship not only be seasons of individual and united prayer to God, but the heart would at times be made to overflow before Him with thanksgiving and praise.

Our early friends accepted and acted upon the promise of the Lord Jesus to his disciples, that where they were gathered in his name, there would He be in the midst of them. He not only proved himself to be their Counsellor and their Strength, but it was often given them to rejoice in Him as their advocate with the Father ; as ever ready to present their petitions at the throne of grace : they knew him under the character of the true bread from Heaven, and, by living faith in the one offering which He made of himself, we believe that they often did, in the company one of another, enjoy that Christian privilege which was spoken of by our Lord when he said, " He that eateth me, even he shall live by me."

We admit, dear friends, that these are high attainments in religious experience ; but that which is the joy and the glory of the Christian dispensation has undergone no change. Christ is as near to his church as at any former period ; a humble simple dependence upon Him in living faith continues to meet his gracious acceptance ; and He is disposed, even in the present day, to admit his faithful followers to holy communion with Himself. Our confidence in the reality of this spiritual experience emboldens us to express our earnest solicitude, that none of our beloved friends, who have ever tasted of the good word of life, may be drawn away from that united exercise of mind which has been so signally owned by the divine blessing in our religious assemblies : this we believe is greatly endangered by at all departing in practice from that simple mode of spiritual worship, which has ever distinguished us as a Christian church.

We have every encouragement to believe, that those of our dear friends who persevere in this course, will be made living witnesses to the end of their pilgrimage in life of the spiritual application of that blessed word of promise, " Bread shall be given him ; his waters shall be sure ;" and we think ourselves bound to bid them to be of a trustful spirit, as it relates to the tender objects of their parental solicitude. To a religious parent there can be no greater joy than to believe that his offspring, even in childhood, are made sensible of the visitations of divine love, and to behold them walking in the Truth. We none of us can say how early

in life, or through what means, it may please the Lord to bring their minds under the sensible influences of his Spirit; but this we know, that as these influences are not necessarily dependent on external instrumentality, we ought to trust in Him to whose grace we ourselves are so largely indebted, that He who has cared for *us*, will also do abundantly for our children.

Dear friends, both elder and younger, whatever may be your experience, if that spiritual instruction and refreshment which you are seeking be not at all times yours, let not this deter you from patiently waiting upon God in our meetings for worship. This exercise of mind is profitable as leading to a state of humiliation, and to a sense of the utter helplessness of the creature; and preparing us the more fully to cast all our care upon Him, who ever careth for us; and who, in his own time, will satisfy the hungry soul with food convenient for it.—1836.

This meeting regarding the attendance of all our religious meetings, as important in the training up of our youth in a life and conversation consistent with our Christian profession, thinks it right affectionately to express its concern, that friends on placing out their children in situations may endeavour to make arrangements with their employers, for their enjoyment of this privilege.—1837.

21

Care as to children's having the opportunity of attending meetings.

Dear friends, of all ages and conditions, we have been again brought to feel the value of uniting in the worship of God "in spirit and in truth." It was under a sense of their need of that nourishment to the soul, which they found not in the forms and observances to which they had been habituated, that our early friends were first led to separate from others, and to present themselves in small companies before the Lord. As the eye and the cry of the soul were unto Him, He did refresh and strengthen them together, and give them to feel the sufficiency of his power to qualify them to perform united and acceptable worship in *spirit*, unto Him, the living and true God. Truth and uprightness as inculcated both in the law and the gospel, were deeply rooted in their hearts, and hence, as honest towards God, they could not, with a good conscience,

22

On worship in spirit and in truth.

themselves uphold, or countenance in others the forms of prayer and thanksgiving to which they had been accustomed. Whilst deeply sensible of the duty and the privilege of true prayer, they found that stated forms were not adapted to their condition; they felt that the use of them was not in the life and power of the gospel, and therefore that it did not accord with that worship which is to be performed in *truth*.—1840. P. E.

23
Caution
against other
modes of wor-
ship.

Our sense of the spiritual character of the reign of Christ, and of the inadequacy of outward forms to satisfy the soul, remains the same; and we continue to feel ourselves conscientiously restrained from uniting in any of those modes of worship which others think it right to adopt. Whilst we desire to cherish, and to inculcate true Christian charity towards those from whom we differ, we would affectionately encourage all our members to confine themselves, in the public performance of this solemn duty, to a diligent attendance of our own meetings for worship. Under the renewed conviction of the soundness and importance of this testimony to spiritual worship, we are quickened in desire, that friends may be kept alive to a right exercise of mind in our public assemblies. In the experience of past and present times it has been felt, and we believe by the waiting soul it will continue to be felt, in our meetings for divine worship, whether in the times of silence, or under the exercise of ministry, or the vocal offering of prayer, thanksgiving, and praise, that the words of the apostle are applicable: we are of those who “worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh.” He grants to his faithful followers at times to feel the force of his own blessed words: “He that cometh to me shall never hunger; and he that believeth on me shall never thirst.”—1840. P. E.

MINISTERS AND ELDERS.

(Continued from p. 167.)

A LIVING rightly authorized Ministry has ever been a blessing to the church : our views on the nature and source of gospel ministry have undergone no change. It is the prerogative of Christ Jesus our Lord to choose and to put forth his own ministers. A clear apprehension of scripture doctrine, or a heart enlarged in love to others, are not of themselves sufficient for this work. Whatever may be the talents or scriptural knowledge of any, unless there be a necessity laid upon them, and a distinct call to the ministry, our society cannot acknowledge it : and except there be a sense of the renewed putting forth and quickening influence of the Holy Spirit, we believe it to be utterly unsafe to move in this office. O ! that our dear friends who may be young in the ministry, may take heed to their steps, and keep apart from every thing that would draw them from their own exercises ; and that they may be preserved in such a lowly, teachable mind, as to avail themselves of the counsel and encouragement of their more experienced friends. May the diffident and fearful, those who go trembling on their way, be strengthened and encouraged ; and may all, both elder and younger, be concerned to minister only in the ability which God giveth.—1835.

25

On the right
qualification
for ministry.

We desire that none may despise the shortness or simplicity of any offerings in the ministry : and that all may be careful not to indulge in a criticising spirit ; much less in a disposition to cavil or to judge their brethren, or in controversy. Such things are highly injurious and unbecoming ; they lead off from that individual watchfulness and knowledge of ourselves which are essential to a growth in grace, and they are opposed to the meekness and lowliness of a disciple of Christ. Light familiar conversation on the sacred truths of religion is also very dangerous.—1835.

26

Caution
against a criti-
cal and con-
troversial
spirit.

27
 Liberty for
 the exercise of
 spiritual gifts
 in public wor-
 ship.

“Where the Spirit of the Lord is, there is liberty.” The freedom of gospel ministry, and the liberty of all the living members of the Christian church, to exercise the gifts bestowed upon them by its Holy Head, have been among the most prominent testimonies of our religious Society. In the fear of God, our early friends protested against the exercise of authority over conscience in matters between man and his Creator; and against the assumption, by any one individual, to act as the sole agent for the people in their assemblies for divine worship. We believe that this arrangement, by which the conducting of services in a Christian congregation rests with the minister, and the hearers are precluded from the exercise of spiritual gifts in the public worship of God, is a departure from primitive Christianity. In regard to these things, beloved friends, accept the word of earnest exhortation:—Stand fast in the liberty wherewith Christ hath made us free.—1843. P. E.

28
 Further ob-
 servations on
 Gospel minis-
 try.

At a very early period of the Christian church a gradual declension crept in, and the truth as it is in Jesus was obscured by the corrupt devices of men. Human wisdom and worldly power grievously interfered in spiritual things; a long and dark night of apostacy ensued; but in the mercy of God, light and truth again broke forth, and we believe that He gave to our predecessors a further insight into the corruptions that had so long reigned among the professors of the Christian name, than had been given to any who had gone before them in the great work of reformation. By the inshining of this light, they saw that the ministry of the gospel of peace and salvation through our Lord and Saviour Jesus Christ is a gift from God himself; that the putting forth of the good Shepherd is to be waited for from one time to another in the exercise of this sacred office, and that it ought only to take place under the renewing of the Holy Ghost, and in the ability which God giveth. We thankfully believe that from the early rise of our society, the Lord has been pleased to bestow this gift upon servants and upon handmaidens without respect of persons, and that it has been exercised in his fear, and to the honour of his name; and we would humbly acknowledge that He does not at this day withhold from us this living ministry. We pray that

he may be pleased to grant us its continuance and increase, and to keep us from ever desiring any other. That which is uttered under the qualification already set forth, will be delivered in the humiliation of the creature; it may sometimes be only in a few sentences; but as a holy care prevails to move only under the leadings of the Spirit of Truth, unexcited by the activity and affection of the natural man, it will contribute to the edification of the body in love.—1842.

MORNING MEETING.

(Continued from p. 171.)

It is agreed that the last sentence but one in the regulation No. 3, under the head Morning Meeting stand thus :

4 THE Manuscripts thus submitted are to be first presented to the
 Altered regu- Meeting, and should the Meeting itself not proceed to revise the same,
 lation in re- they shall be referred to the committee who will make report of the
 gard to manu- result of their judgment.—1835.
 scripts.

NATIONAL STOCK.

(Continued from p. 177.)

THE expenses of Friends from America, engaged in this country in the work of the ministry, whilst travelling within the compass of a Quarterly meeting, and also when passing from any Quarterly meeting to an adjoining one, are to be defrayed as heretofore; but when those friends shall pass from one Quarterly meeting to another, which is not adjoining and without having any public religious service or engagement within the compass of an intermediate Quarterly meeting, the Quarterly meeting from which they may have passed, shall be at liberty to apply to the Meeting for Sufferings, which meeting may in its discretion, reimburse the whole or any part thereof out of the National Stock.—1846.

OVERSIGHT.

(Continued from p. 188.)

13 THIS Meeting has been introduced into much sympathy with the members of our religious society in Australia, and with those who profess with friends in Van Diemen's Land ; and desires the Meeting for Sufferings to extend its affectionate sympathy and Christian care towards them in such way as the said meeting may see to be desirable.—1839.

Care over
friends in
Australia and
Van Diemen's
Land.

14 This Meeting has been brought under concern in reference to a practice into which some members of our religious society have been drawn, of attending public worship, conducted in a manner at variance with our Christian profession where modes and forms are made use of, from which we are religiously restrained, and by which our ancient testimony to the call and qualification of gospel ministry is infringed upon. We are therefore engaged to recommend overseers and other concerned friends in their respective meetings, where such cases may occur, in tenderness and love, faithfully to labour with such individuals for the removal of this cause of uneasiness, and to encourage them to an upright support of the testimony of Truth in these important points.—1840.

Caution
against at-
tending other
places of wor-
ship.

15 This Meeting has been again introduced into a feeling of religious interest on behalf of those children, who, though not members of our society are connected with it in a greater degree than with any other religious community. It is grateful to find that the attention of friends in various parts has been increasingly turned to the right education of this class, and to the provision of schools for this purpose ; and we desire

Care over
children not
members who
have been
educated in
our schools.

to encourage the friends who have formed such establishments, and who have the charge of them, as well as those who have the care of our public schools, in which a limited number of children, not members, are admitted; to take measures by which the children of this description may on their quitting the school, be introduced to the kind notice of some well concerned friend or friends in the places where they may be settled as apprentices or otherwise; so that the religious care which has been bestowed upon them in their education may not be lost for want of the exercise of a friendly oversight in the succeeding and often dangerous steps of their youth.—1841.

Religious education is not confined to the nurture of early childhood, nor to the training of youth during the period generally passed at school. The circumstances of young people from the time of their leaving school, and as they pass onwards to early manhood, have awakened our tender solicitude. Their inexperience, their temptations, and the disadvantages under which some of them are placed, give them a strong claim upon the kind consideration and the watchful care of friends; those especially in whose families they are placed, whether as apprentices or otherwise, have the opportunity of contributing largely to the comfort, and help, and good of those in their employ, by protecting them from harm, and strengthening their best resolutions. We believe that many of our friends are honestly engaged rightly to discharge these duties; we are well aware that they cannot do so without personal sacrifice, but we would have them to consider, that in such acts of fatherly kindness they may be the means of doing much towards keeping from evil this interesting portion of their household. As there is joy in Heaven over the repentance of one transgressor, surely those who are made instrumental in sheltering their younger brethren from evil, must be employed in a service acceptable to their Lord, and they will not lose their reward.—1844. P. E.

16

Care over
young persons
during their
apprentice-
ship, &c.

PARENTS AND EDUCATION.

(Continued from p. 205.)

32
Youth to be
encouraged to
attend meet-
ings that may
be held in
silence.

WE are anxious that whilst parents are diligent in instructing their children in the blessed truths of Holy Scriptures, and concerned to commend them in prayer unto God, they may never allow any thing to escape their lips that would discourage their attendance of our meetings which may be held in silence. But rather dear friends, be of a hopeful mind; we firmly believe that the great Head of the Church has provided within our borders sufficient means, if individual faithfulness were maintained, for the instruction and spiritual improvement of your tender offspring.—1835.

33
Influence of
example on
the young.

We have been led at this time deeply to feel how important is the effect of example in the great work of religious training; and we would affectionately entreat those to whom the care of families is entrusted, to ask themselves in the fear of the Lord, how far their conduct and conversation, their self-denial, and godly simplicity, are calculated to attract to, and to lead forward in the Christian course, the minds of their beloved offspring.

Powerful indeed upon others, and especially upon the young, is the influence of a truly religious life. It answers to the witness of God in their hearts and consciences; and by this witness they quickly perceive the inconsistencies with the divine law, which may be exhibited in the practice of those who are around them. These inconsistencies have, we believe, had no small influence in lowering, in the estimation of the young, that standard of plainness of speech, behaviour, and apparel, which we have ever deemed it our duty to hold up to the world.

The end of all religious training is to bring the mind under subjection to the will of God, to lead our children unto Jesus, that through Him

they may obtain the forgiveness of sins, and be taught in His school who was meek and lowly of heart. How, dear friends, shall we prosecute this work, if we have not ourselves submitted to the yoke of Christ, and been taught of Him? We believe that not a few who have been measurably thus instructed, and who are religiously concerned for the welfare of their families, will do well to look around them and consider whether anything in their habits of life, whether the indulgences which they allow themselves, the character of their conversation, the persons with whom their children have intercourse, and the books and other publications which are permitted to enter their houses, are not opposed to the training of their families in a religious life and conversation. Let us not esteem any of these things as insignificant.—1842.

Parents should beware that they do not cherish the seeds of vanity in their offspring, by providing them with ornamental attire, or gratify similar dispositions in themselves by thus decorating even their children of the tenderest age. The will should be early subjected in the authority of Christian love; and children accustomed, from their very infancy, to a strict adherence to truth-speaking.

34

Caution to parents with reference to the provision of attire for their children, and also as to encouraging truth-speaking.

Above all things, dear friends, let us seek to impress upon the susceptible minds of our youth, the fear and love of their Creator and Redeemer, and the minding of those gentle intimations of His will, which are frequently made by the Spirit of Truth, upon the very youthful heart.

Blessed indeed is the child who is thus betimes taught of the Lord, and led onwards, amidst the snares of youth, in His holy way. Well is known to many children that struggle described by the apostle, “the flesh warreth against the Spirit, and the Spirit against the flesh;” and “these two are contrary.” And it may be the privilege of those who have the charge of youth, by example and by word, to help them in these conflicts, and strengthen them to cleave to the Lord. And Oh may it not be, that any of these little ones are offended and stumbled by the conduct of those to whom they look up as their instructors and examples.—1842.

35 The right ordering of our families and the religious training of our young people, have formed a prominent part of the exercise of this meeting. Education, in the largest and most comprehensive sense of the word, constitutes an important branch of Christian discipline: it was strongly enjoined in the precepts of the Old Testament; it held a conspicuous place in the church of Christ in its earliest days; and in our own society it has ever been an object of concern and solicitude. Our forefathers were men fearing God: in this fear it was their honest concern to keep themselves from the corruptions of the world: they had deep experience in that warfare in which "the flesh lusteth against the Spirit, and the Spirit against the flesh;" and through the mercy of God in Christ Jesus, and by the working of his power, they were brought into that liberty and peace, and that hope for the life to come, which are set before us in the gospel. They had a strong sense of the inherent tendency of the heart of man to pride and vanity, and that these corrupt propensities could not be overcome but by the power of the Spirit of God; hence their great aim in the religious education of their children, was to turn their minds to those secret convictions by which the Lord is pleased, even in very childhood, to visit the soul of man: they sought to bring their little ones to Jesus; and many were those in whom this godly care was eminently prospered. The earlier and later periods of our history furnish us with instances of young people trained up in the nurture and admonition of the Lord, who, having borne the yoke in meek submission to the restraints of that wisdom which is from above, approved themselves in after life good soldiers of Jesus Christ, enduring hardness for his sake. And many have been the instances of children, who, gathered to the bosom of their Saviour in their very tender years, have given testimony, upon the bed of sickness and at the approach of death, to the efficacy of that living faith in Christ, which had been nurtured within them by the watchful and Christian care of their parents. Out of the mouth of babes and sucklings the Lord has perfected praise.—1844. P. E.

36
Encourage-
ment to

The years spent at school form an important stage in life, in which much of good or of evil may be imbibed. We are glad to believe, that

a Christian care is maintained for the religious and moral training of the children of friends in our schools, and that many who are engaged in this service, are conscientiously concerned faithfully to fulfil the duties of their calling. This useful and honourable calling, whilst it has its peculiar interests and satisfaction, has also its peculiar trials and discouragements. We wish to offer to those thus employed the expression of our sympathy, and to encourage them to patient perseverance in carrying out that great part of education, which conduces to the establishment of sound Christian principles and good habits. We need hardly say, dear friends, that your success in this service will greatly depend on your maintaining a watchful exercise of spirit before the Lord, that your example in all things may commend itself to the children under your tuition. In this, as well as other periods of youthful training, it is important, whilst evil is steadily repressed and a good discipline maintained, that those who have the care of youth should yield themselves to sympathy with their trials, and endeavour, as they may be enabled, to help them in their weakness, and in their earliest struggles against the evils of their own hearts.—1844. P. E.

PLAINNESS AND MODERATION.

(Continued from p. 213.)

17
Example of
our fore-
fathers herein.

WE are renewedly persuaded that our testimony to plainness of speech, behaviour, and apparel, rests upon sound, unalterable grounds. It was in the hearty reception of the government of Christ, and in love to Him, and fidelity to his law, that our forefathers, in the light of that truth which the Lord was pleased so largely to shed upon them, were led to the full testimony which they bore against the flattery, pride, and untruth, which had, and still have, so largely insinuated themselves into the established customs, and the changing fashions of the world. They were truly an honest, plain, and truth-speaking people; their conduct manifested that they were not of this world; and they believed it right to train up their children in those habits and practices into which the law of Christ had led them. Our present concern is that we may all be brought to follow Christ in the same faithfulness and devotedness of heart.—1842.

18
On Christian
moderation in
all things.

“It is required in stewards that a man be found faithful:” we had need often to ponder the nature and extent of our stewardship in life, and to call to mind that day of awful reckoning in which every one of us shall give account of himself to God. Happy is that man who, seeking to maintain a good conscience towards God, hath ceased to live unto himself, and is living unto Him who died for us and rose again. Those to whom it is given upon this wise to look upon themselves as bought with a price, and who do desire that they may be helped to glorify God in their body, and in their spirit which are God’s, (and is it not to this, dear friends, that we are, every one of us, called?) will be brought to feel that this is not the place of their rest; their hearts being set upon heavenly treasure, that which is earthly and perishable will have less place in their affections; their moderation,—

that right and temperate use of the Lord's outward gifts,—will appear unto all men: it will be their concern to be kept from the love of ease, from undue creaturely indulgence, and from the luxuries of life. Regulated by this Christian standard, our personal expenditure, our style of living, the furniture of our houses, the supply of our tables, the plainness and simplicity of our apparel, the right use of our leisure time and of our property, will evince, so far as these things are concerned, that the love of the world is losing its hold upon us, and that the love of Christ is growing stronger and stronger within us.—1844. P. E.

Q U E R I E S.

The Yearly Meeting of 1845, having made some alterations in the Men's Queries and a small addition to one of the Women's Queries, the whole will now stand as follows: superseding the Queries under the same heads in the Rules of Discipline, pp. 217 to 220.

MEN'S QUERIES.

The following are the queries for the men's meetings: the first twelve are to be answered in writing to the Spring Quarterly Meetings, and from thence to this Meeting; the first, third, tenth, thirteenth, fourteenth, fifteenth, sixteenth, seventeenth, and eighteenth, are to be answered in writing to the Quarterly Meetings in Autumn; and the first and third to the Quarterly Meetings in Winter.

I. Are meetings for worship and discipline kept up, and do Friends attend them duly, and at the time appointed; and do they avoid all unbecoming behaviour therein?

II. Is there among you any growth in the truth?

III. Are Friends preserved in love one towards another; if differences arise, is due care taken speedily to end them; and are Friends careful to avoid and discourage tale-bearing and detraction?

IV. Do Friends endeavour by example and precept to train up their children, servants, and those under their care, in a religious life and conversation, consistent with our Christian profession; and in plainness of speech, behaviour, and apparel?

V. Is it the care of all Friends to be frequent in reading the Holy Scriptures; and do those who have children, servants, and others under their care, train them up in the practice of this religious duty?

VI. Are Friends just in their dealings, and punctual in fulfilling their engagements?

VII. Do Friends avoid all vain sports, and places of diversion, gaming, all unnecessary frequenting of taverns and other public-houses, excess in drinking, and other intemperance?

VIII. Are Friends faithful in bearing our Christian testimony against receiving and paying tithes, rent-charge in lieu of tithes, priests' demands, and those called church-rates?

IX. Are Friends faithful in our testimony against bearing arms, and being in any manner concerned in the militia, in privateers, or armed vessels, or dealing in prize-goods?

X. Are the necessities of the poor among you properly inspected and relieved; and is good care taken of the education of their offspring?

XI. Is due care taken, when anything appears to require it, that the rules of our discipline be timely and impartially put in practice?

XII. Is there any appearance of conviction among you, and have any been joined to our Society on that ground since last year?

XIII. Is care taken early to admonish such as appear inclined to marry in a manner contrary to the rules of our Society; and in due time to deal with such as persist in refusing to take counsel?

XIV. Have you two or more faithful Friends, appointed by the Monthly Meeting, as overseers in each particular meeting;* are the rules respecting removals duly observed, and are the general advices read as directed?†

XV. Are Friends annually advised to keep correct and clear accounts, and carefully to inspect the state of their affairs once in the year; also to make their wills and settle their outward concerns in time of health?‡

XVI. Are Friends clear of defrauding the Queen of her customs, duties and excise, and of using or dealing in goods suspected to be run?

XVII. Do you keep a record of the prosecutions and sufferings of your members; is due care taken to register all marriages, and to record on the minutes of the Monthly Meeting all births and burials; and are the lists of your members revised and corrected once in the year?§

* See "Monthly Meetings," No. 25.

† See "Advices," p. 1.

‡ See "Monthly Meetings," Nos. 32 and 41.

§ See "Monthly Meetings," No. 26, and "Oversight," No. 12.

XVIII. Are the titles of your meeting-houses, burial-grounds, &c., duly preserved and recorded ; are the rules respecting trust property observed ; and are all legacies and donations properly secured and recorded, and duly applied ?

WOMEN'S QUERIES.

It is agreed, that the following be the queries for the women's meetings ; and that they be answered in writing to the women's Quarterly Meetings in the Spring, and, with the exception of the last two clauses of the sixth query, from thence to their Yearly Meeting ; also that the first, second, ninth, and tenth be answered in writing to the Quarterly Meetings in Autumn, and the first and second to the Quarterly Meetings in Winter.

I. Do Friends attend meetings for worship and discipline duly, and at the time appointed ; and do they avoid all unbecoming behaviour therein ?

II. Are Friends preserved in love one towards another ; and are they careful to avoid and discourage tale-bearing and detraction ?

III. Do Friends endeavour by example and precept to train up their children, servants, and those under their care, in a religious life and conversation, consistent with our Christian profession ; and in plainness of speech, behaviour, and apparel ?

IV. Is it the care of all Friends to be frequent in reading the Holy Scriptures ; and do those who have children, servants, and others under their care, train them up in the practice of this religious duty ?

V. Are Friends faithful in bearing our Christian testimony against receiving and paying tithes, rent-charge in lieu of tithes, priests' demands, and those called church-rates ?

VI. Do Friends avoid all vain sports and places of diversion, gaming, excess in drinking, and other intemperance ?

VII. Are Friends just in their dealings, and punctual in fulfilling their engagements ?

VIII. Is care taken early to admonish such as appear inclined to marry in a manner contrary to the rules of our Society ; and to report such as persist in refusing to take counsel to the men's meeting in due time ?

IX. Are the necessities of the poor among you properly inspected and relieved ; and is good care taken of the education of their offspring ?

X. Have you two or more faithful Friends, appointed by the Monthly Meeting, as overseers in each particular meeting : and is the part of the discipline committed to your care, timely and impartially exercised ?

QUERY TO QUARTERLY MEETINGS ONLY.

The following query is to be read every quarter in the Quarterly Meetings of men and of women Friends, and an answer sent from the Spring Quarterly Meeting to the Yearly Meeting.

Are you careful to give to your Monthly Meetings such assistance as your place in the body and their state require ?

REGISTRATION.

[*The following Regulations supersede the whole of the Rules and Minutes printed under the head "Registers" in the RULES OF DISCIPLINE.*]

MARRIAGES.

1

Appointment
of Registering
Officer.

IN every Monthly Meeting a suitable Friend is to be appointed to register all marriages that may be solemnized within the limits of such meeting. The importance of the duties of this office, renders it necessary that it should be kept constantly filled by a person fully competent to act therein, according to the provisions of the law, and who may not be likely to be interrupted in the performance of his duties, by absence from home, or other causes. On every fresh appointment of such friend (who, according to the Registration Act, 6 and 7 William IV., c. 86, is designated *a registering officer of the Society of Friends*,) monthly meetings are to take care to report, without delay, by minute signed by the clerk, his name and address to the recording clerk of the society, No. 86, Houndsditch, London; who is required by the act to certify the same in writing to the registrar general in London.* The requisite marriage register-books, and printed forms for certified copies thereof, are furnished from the office of the registrar general.

2

Registration
of a Marriage.

The Act directs that, as soon as may be after the solemnization of a marriage, the registering officer [of the Monthly Meeting] within the limits of which it has been solemnized, "shall register, or cause to be registered," in duplicate books supplied to him, "the several particulars relating to the marriage;" and "such registering officer, whether he shall

* Each registering officer acts only within the district or monthly meeting, for which he has been certified as above. An account of our several monthly meeting districts has been rendered to the registrar general. If a marriage be solemnized at a meeting-house, out of the limits of the woman's monthly meeting, (as by Rule VIII. page 95, Rules of Discipline,) the marriage is to be registered by the registering officer of the monthly meeting wherein the said meeting-house is situated; in which case, the certificates of notice, and the minute of the woman's monthly meeting clearing the parties, as described under MARRIAGE, must be delivered to the said officer previously to the marriage.

or shall not be present at such marriage, shall satisfy himself, that the proceedings in relation thereto, have been conformable to the usages of the society ;” and “ every such entry shall be signed by the said registering officer, and by the parties married, and by two witnesses.”

In order to fulfil these requisitions of the Act, this meeting recommends, that the register-books be filled up, signed and witnessed at the time of the marriage, or immediately after.* The registering officer having received the certificates of notice, as well as the minute of the woman's monthly meeting, informing him that the parties are cleared for marriage, (as directed under “ MARRIAGE,”) is, after the solemnization of the marriage, to register, or cause to be registered, the several particulars in his duplicate register-books, according to the following form :—

MARRIAGE REGISTER.

No.	When Married.	Name and Surname.	Age.	Condition.	Rank or Profession.	Residence at the time of Marriage.	Father's name and surname.	Rank or Profession of Father.
1.	6th of 8th mo. 1837.	<i>James Smith.</i>	<i>Of full age.</i>	<i>Bachelor.</i>	<i>Carpenter</i>	<i>No. 46, High Street, Stepney, Middlesex.</i>	<i>John Smith.</i>	<i>Carpenter</i>
		<i>Martha Green.</i>	<i>Minor.</i>	<i>Spinster.</i>		<i>Grove Farm, near Maidstone, Kent.</i>	<i>James Green,</i>	<i>Farmer.</i>

Married in the Friends' Meeting-house, *Maidstone*, according to the usages of the *Society of Friends*.

A. B. Registering Officer.

This marriage was so- } *James Smith* { in the presence } *C.D. Miller, Maidstone.*
lemnized between us } *Martha Green,* { of us } *E.F. Druggist, Rochester.*

[The words and figures in italics to be filled in as the case may be.]

* The arrangements necessary to accomplish the object of the due registration of a marriage, under the various circumstances which may occur, must be left to the care and discretion of monthly meetings, and of the Friends appointed to attend the marriage under Rule VII. (page 95, Rules of Discipline,) as well as of the other parties concerned. Should the registering officer be unavoidably prevented from being present at the solemnization of the marriage, care must be taken, that the entries be, notwithstanding, duly made and signed by the parties and witnesses ; and the registering officer having satisfied himself of the regularity of the proceedings, is afterwards to add his signature.

It will be proper that the friends appointed to attend the marriage, should include in their report to the monthly meeting, information of the due registration of the marriage.

MARRIAGES.

In filling up the registers, great care must be used that no error be committed.* On the discovery of any error in an entry, the registering officer is required by the Act, within one calendar month after such discovery, in the presence of the parties married, or in their absence, then in the presence of the superintendent registrar of the district, and of two other witnesses, (who are respectively to attest the same,) to correct the error "by entry in the margin, without any alteration of the original entry;" and he is to sign the marginal entry, and add thereto the date when the correction was made. (See section 44 of the Registration Act.) In general, the several particulars of a marriage register should correspond with those of the certificate of notice. Penalties are imposed by the Act for wilful injury or loss of registers.†

3
Quarterly re-
turn of Mar-
riages regis-
tered, &c.

Every registering officer is required to make a quarterly return in the First, Fourth, Seventh, and Tenth Months, of copies of the entries of marriages which have been registered by him in the three calendar months preceding; or, if no marriage has been registered by him in that period, a certificate that such is the case.‡ Blank forms for these certified copies are supplied from the register-office. This return must be delivered to the superintendent registrar of the district, within which the registering officer resides; notwithstanding that the marriages registered by him, or some of them, may have been solemnized at meeting-houses situated out of that district, but within the monthly meeting of which he is registering officer.

BIRTHS AND
DEATHS.

4

The registration Act having established a public civil registry of all births and deaths in England and Wales, in a mode free from objection in reference to our religious testimonies, and which registry came into operation on the 1st of the seventh month, 1837, the registry of births and

* It is recommended that the several names and particulars to be registered, be written down distinctly on a separate paper, previously to their being entered in the registers, in order to ensure greater accuracy.

† The Act directs that when the duplicate register-books are filled, one of them is to be delivered to the superintendent registrar of the district, the other book is to remain under the care of Friends, and be kept with their other records.

‡ A penalty, not exceeding £10, is imposed for neglecting to make this return regularly.

deaths amongst friends from that time, has become incorporated with, and forms part of such public civil registry. The registers of births and burials heretofore in use by Monthly and Quarterly meetings are therefore discontinued.

BIRTHS AND
DEATHS.

In the case of a birth, notice should be given thereof by the parent or occupier of the house, within forty-two days after the birth, to the registrar of the district within which the birth took place; who is to make an entry of the name of the child, and other particulars to be registered.* It is important that the entry should be made within the time prescribed, and that the informant should see that it is correctly made.†

5
Of Births.

In order to secure the evidence of the right of membership in our society to those children who are entitled thereto according to its rules, and to bring them regularly under the notice of the respective monthly meetings to which they belong, friends are desired to take care, that, in addition to giving notice of the birth of any such child to the registrar of the district, there be prepared forthwith a note in the form hereto subjoined, to be signed by the parent or some other friend of the child; and such note is to be produced to the monthly meeting in which the child is entitled to membership, and a minute is to be made thereat, noticing the production of such note, the date of the birth, the names of the parents and of the child, and the place and date of public registry. After which, the birth note is to be delivered to the friend who has the care of the list of members, who is to enter the particulars thereof in the said list, and the note is then to be delivered to the friend who gave it out, to be affixed to the check margin of the book from which the birth-note was taken. The births of children not entitled to membership in our society are, under the new regulations, not to be entered or noticed in any way whatever by monthly meetings. It is recommended that monthly

6
Birth Notes.

* Day of birth, name, sex, name and surname of father, name and maiden name of mother, rank or profession of father, date of registry, signature and address of the informant, and signature of the registrar.

† A certified copy of the entry may be had, either at the time of the registration of the birth or afterwards, for which a fee of two shillings and sixpence is payable, and which certified copy is legal evidence of the birth :—the same may be said respecting a death.

BIRTH - NOTE.

[* Here insert *a son, a daughter, two sons, &c.*, as the case may be.]

[† Or—*births were*—as the case may be.]

*** This note is to be signed by the parent or other friend of the child, and is to be produced without delay to the monthly meeting in which the child is entitled to membership.

7
Of Deaths.

In the case of a death, some person present at the death, or in attendance during the last illness, or the occupier or some inmate of the house in which such death occurred, should, within five days* after such death, give information to the registrar of the district, of the name of the deceased, and other particulars to be registered.†

The Act further provides that the " registrar, immediately upon registering any death, or as soon thereafter as he shall be required so to do, shall, without fee, deliver to the undertaker, or other person having charge

* The Act states *eight* days : but the earlier registration of the death is obviously desirable.

† Day of death, name and surname, residence, age, rank or profession, or trade of the deceased, cause of death ; to which is also to be added the signature and address of the informant, the date of registry, and the signature of the registrar.

of the funeral, a certificate that such death has been duly registered ;” BIRTHS AND DEATHS.
 “ and if any dead body shall be buried, for which no such certificate shall
 have been so delivered, the person” burying “shall forthwith give notice
 thereof to the registrar ;” “ and every person who shall bury any dead
 body, for which no certificate shall have been duly made and delivered,
 as aforesaid,” “ and who shall not within seven days give notice thereof
 to the registrar,” is liable to a fine of £10.

In order to insure attention to the foregoing provisions of the Act, 8
 this meeting directs, that care be taken that the certificate of the registrar
 of the district within which the death took place, be obtained by the person
 having charge of the funeral, previously to any interment taking place in
 our burial grounds ; and it is strongly advised, that, in general, no burial
 note be issued by the friend appointed for that purpose, without such Burial Notes.
 certificate being produced to him. In order to exercise a proper care as
 to the opening of our burial grounds, one or more friends are to be
 appointed by a monthly meeting as heretofore, to give out burial notes ;
 and all such certificates are to remain in his custody, to be kept with the
 check-margins of the burial notes which he has given out. Care is to be
 taken, that no grave-digger make any grave without the authority of a
 burial note ; which is to be in the following form.

BURIAL - NOTE.

To The day of the Make a Grave on or before next Burial Ground, at in the Parish of of body of of in the	No. _____ Grave-Maker. Month, 18 Day, in Friends' in the and therein lay the in the parish of of
--	--

*

aged about

who died the

day

* Here add the description, as “Grocer,” “Merchant,” &c. ; and in the case of a Wife,
 Widow, or Child, the name or names of the Husband or Parents as the case may require.

BIRTHS AND
DEATHS.

of the

Month, One Thousand Eight Hundred and

; which Death was duly registered at the

Public Registry-Office, at

on the

day of the

Month, 18

[To be here signed by the Friend appointed to give out burial notes.]

The burial above-directed took place on the

day of the

Month, 18

Witness

Grave-Maker.

This Note is to be returned by the Grave-Maker, as soon as may be, to the Friend who signed it.

9

After the interment of the body, the burial-note is to be returned by the grave-maker to the friend who gave it out, who is to take due care that the said note (whether it be for a member of our society or not) be produced without delay to the monthly meeting within the compass of which the burial-ground is situated.* If the deceased were a member of another monthly meeting, a notification (See Form of Notification below) of the name, age, description, residence, date of the death, and places and dates of public registry and interment, is to be transmitted from the former to the latter monthly meeting.

NOTIFICATION OF A BURIAL.

To

Monthly Meeting of Friends.

We hereby inform you that

of

in the parish

of

in the

of

†

aged about

died the

day

of the

Month, One Thousand Eight Hundred and

; which death was duly registered at the Public

Registry Office at

on the

day of the

* In the case of the Burial Grounds of London, the burial-note is to be produced to the monthly meeting, whose officer shall have given it out.

† Here add the description, as "Grocer," "Merchant," &c.; and in the case of a Wife, Widow, or Child, the name or names of the Husband or Parents as the case may require.

Month 18 . The body of the aforesaid Friend was interred at BIRTHS AND
DEATHS.
in the parish of in the
of on the day of the
Month 18 .

Signed in and on behalf of
Monthly Meeting, held at
the of the Mo. 18

Clerk.

On the production of a burial-note, or of such notification as aforesaid (as the case may be,) to the monthly meeting of which the deceased was a member, a minute is to be made recording the name and the date of death, and the place and date of public registry; after which the burial-note or notification is to be delivered to the friend who has the care of the list of members, who is to enter the particulars thereof in the said list, and the burial-note is then to be delivered to the friend who gave it out, to be affixed, together with the Registrar's certificate (See Rule 8,) to the check margin of the book from which the burial-note was taken. The same course is to be pursued in regard to the burial-note of a member of another monthly meeting, or of a person not a member of our society; except that no entry thereof is to be made in the list of members, and that a record is to be made on the burial-note and in the monthly meeting minute book, specifying the monthly meeting of which the deceased was a member, or that the deceased was not a member (as the case may be.)

When the book from which the burial-note was taken is filled up, it is to be delivered up by the friend appointed to give out burial-notes, to be deposited with the records of the monthly meeting.—1846.

Notwithstanding the establishment of the public civil registry of deaths, the Bank of England and many other public bodies, by way of precaution, insist on the production of a certificate of burial. The friend in whose custody, for the time being, is the book containing the burial-notes is the

10

Certificate of
burial.

person to give this certificate. With the view of promoting accuracy and uniformity in these certificates, blank forms will be supplied by the Meeting for Sufferings to the different monthly meetings for the purpose.

11
Burials of
persons not in
membership.

Burials of persons not members of our religious society may take place in our burial grounds, provided they be in all respects conducted as the burials of friends are conducted ; but no meeting for worship is to be appointed on any such occasion. Friends are to exercise discretion in complying with any application that may be made in such cases.—1832.

12
List of
Members.

In accordance with the former minutes on the subject,* this meeting directs that every monthly meeting should possess an alphabetical list of its members ; and recommends that a friend be appointed to keep the same accordingly ; and that the said list should be annually examined by a committee on behalf of the monthly meeting, in order that it may be correctly kept.† The same committee should also be required to examine the marriage registers, and the birth and burial-notes, and the check-margins thereof. A form for the list of members has been under consideration of this meeting, which being approved, the Meeting for Sufferings is directed to furnish to the several monthly meetings the requisite books prepared according to such form, (with instructions, if needful ;) and to supply them, when wanted, from time to time. The said list is to be filled up from the birth and burial-notes, also from the minutes of the monthly meeting, which will furnish all the requisite particulars to show how membership in the monthly meeting has been acquired or dissolved. The books, when filled up, are to be preserved with the other records of monthly meetings.—1838.

* Rules of Discipline, p. 137, No. 26 ; p. 187, No. 12.

† In case of any inaccuracy being detected in a marriage register, strict attention must be paid to the instructions on the subject at the top of page 386.

RITES AND CEREMONIES.

WE would remind our young friends who have received a guarded and religious education amongst us, that they can never be living members of the church of Christ, without baptism. And what is the baptism which can thus unite them in fellowship with the body? “not the putting away of the filth of the flesh,” or the performance of any external rite;—it is “the washing of regeneration and renewing of the Holy Ghost.” Never forget, we beseech you, that vain will be the advantages which you have derived from the teaching of your fellow-men, unless you are truly born of the Spirit, and become new creatures in Christ Jesus. While we confess our continued conviction that all the ceremonies of the Jewish law were fulfilled and finished by the death of Christ, and that no shadows, in the worship of God, were instituted by our Lord, or have any place in the Christian dispensation, we feel an earnest desire that we may all be partakers of the true supper of the Lord. Let us ever hold in solemn and thankful remembrance the one great sacrifice for sin. Let us seek for that living faith, by which we may be enabled to eat the flesh of the Son of man and drink his blood. For, said our blessed Lord, “Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you.” Thus will our souls be replenished and satisfied, and our strength renewed in the Lord.—1835. P. E.

1

The saving
baptism and
the true
supper of the
Lord.

Great is the blessedness of that life which is hid with Christ in God. We therefore earnestly covet that every one may be willing patiently to submit to the turning of the Lord's hand upon him. Then shall we be brought to feel in our own experience, as we follow on to know the Lord, that Christ is indeed *our* light and *our* life, that, according to his

2

The Christian
religion not
typical but
spiritual.

own declaration, He is the bread which came down from heaven, and that if a man eat of this bread, he shall live for ever:—words of consolation to the hungry soul. Thus feeding on Him, the living substance, we shall clearly see that all the types and ceremonies of a former dispensation were the shadow of those good things which are already come; and we shall truly feel that “the kingdom of God is not in word, but in power;” “not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.”—1842. P. E.

3
Caution
against out-
ward obser-
vances.

The religion of Jesus, in its full development, abrogates all the symbols and rituals of the Jewish church, and destroys those works of the carnal mind, by which, in the time of the apostacy, the priesthood of man was substituted for that of Christ, and outward forms took the place of the unchanging power and holiness of the gospel. It is but too obvious that there is a great tendency, in the present day, to have recourse to sensible objects and outward observances in the service and worship of God; by which the mind is in imminent danger of resting in forms, rather than coming to the substance of the Gospel. Warm are our desires that our ancient testimony to the spiritual nature of the Christian religion and against all ceremonial usages, may be preserved inviolate; and we strongly recommend our dear friends to be very watchful, that nothing be allowed to estrange them from a full appreciation of its value and importance.—1843. P. E.

SCRIPTURES.

(Continued from p. 243.)

WHILE we are anxious that all our members should exercise a daily diligence in the perusal of the sacred volume, we would earnestly invite them to wait and pray for that divine immediate teaching, which can alone effectually illuminate its pages, and unfold their contents to the eye of the soul. "For what man knoweth the things of a man, save the spirit of man which is in him; even so the things of God knoweth no man, but the Spirit of God." As this is our humble endeavour, the various features of divine truth will be gradually unfolded to the seeking mind. We beseech you, dear friends, carefully to avoid all partial and exclusive views of religion, for these have ever been found to be the nurse of error. The truth as it is in Jesus forms a perfect whole; its parts are not to be contrasted, much less opposed to each other. They all consist in beautiful harmony; they must be gratefully accepted in their true completeness, and applied with all diligence to their practical purpose. That purpose is the renovation of our fallen nature, and the salvation of our never-dying souls.—1835. P. E.

12

Divine immediate teaching
needful to a
right understanding of
Scripture.

SLAVE-TRADE AND SLAVERY.

(Continued from p. 251.)

25
Observations
on the Act
abolishing
Slavery,

THE bill for the abolition of slavery in the British colonies, which was before parliament when we last met, has passed into a law ; and on the first of the eighth month next, slavery is to cease in the colonies of Great Britain. Some provisions are attached to this Act, the insertion of which we regret. We, at the same time, think it right to express our gratitude to God, in that he has been pleased to incline the hearts of our rulers to this act of national justice and mercy. Look back to the faithful, persevering labours of our dear friends of former days, when, simply following those principles of justice and equity which the gospel enjoins, they bore their testimony to the unrighteousness of man holding his fellow man in bondage. To the spread of this view of the subject we attribute, under Divine Providence, the removal of this system of iniquity. It may truly be said to have been hastened in the Lord's time—such were the singular providences brought to bear upon the public feeling, and upon the legislature, that none could point to the result as arising from their individual efforts ; and the lesson was renewedly sealed on the Christian mind, that the Lord ruleth amongst the children of men. We commend the moral and religious condition of these our long-injured fellow-subjects to the continued interest of our members ; and we consider, that until the restrictions now imposed upon them, in the possession of their freedom, are wholly removed, they should, more especially, obtain the notice of the friends of humanity and justice.—1834. P. E.

26
and on the
abolition of
Negro Ap-
prenticeship.

This meeting thinks it right to record its thankfulness to Almighty God, in that it has pleased Him to crown with success the efforts made for the extinction of the last remnant of slavery, by the termination of

the system of Negro Apprenticeship in the British colonies, with the exception of the island of Mauritius from whence no information of the event has yet reached us: it is our earnest desire that this happy consummation may be followed by multiplied blessings to the long oppressed negro race, not only temporally, but in their being made, more generally than has yet been the case, rich partakers of that knowledge which is life eternal.—1839.

It is our desire that we may not dismiss from our sympathy those who in such large numbers, still remain subject to all the hardship and cruelty inseparable from a state of slavery, both in the nations of the American continent, and in other parts of the world. The trade in slaves still carried on from Africa to the shores of America, both in the amount of our fellow-creatures whom it consigns to the evils and sufferings of slavery, and the very large number upon whom, in their native land and in their voyage across the Atlantic, it inflicts the extreme of misery and even death, constitutes one of the most extensive calamities with which man, at any period of time, has afflicted his fellow-men; it has long engaged the attention of our religious Society, and we commend it afresh to friends individually, that they may, by every means consistent with our Christian principles, labour for its utter extinction.—1839. P. E.

27

Exhortation
to sympathy
with the vic-
tims of the
slave-trade
and slavery.

This meeting has been deeply affected with the consideration of the continued existence and extent of slavery in the colonies and dependencies of several of the countries of Europe, as well as in America. We think it right to record our feelings of warm sympathy with the suffering victims of this cruel and anti-christian system, wherever they may be found, and our earnest desire that it may please the Lord to hasten the day when every yoke of oppression may be broken.—1842.

28

TEMPERANCE.

(Continued from p. 253.)

5
Caution
against using
ardent spirits
except for
medicinal
purposes.

THIS meeting has been brought under renewed concern respecting the dreadful evils which result to the community from intemperance, and especially from the use of ardent spirits; and it recommends to friends individually, seriously to examine what it is in their power to do towards diminishing this fruitful source of evil. We consider that abstaining from the use of distilled spirits, except for medicinal purposes, would not only preserve many from a snare into which they might otherwise be drawn, but might be highly useful as an example to others more exposed to the temptation: and we believe that those who, from love to God and their neighbour, are willing thus to deny themselves the use of these articles, will find satisfaction therein. We would tenderly advise all our members, especially those about to establish themselves in business, seriously to weigh the numerous evils obviously connected with trading in spirituous liquors.—1835.

6
Members of
our society
not to be en-
gaged in
dram-shops.

We believe that the prevalence of what are usually termed dram-shops in this country, is amongst the most fruitful causes of crime and misery; this meeting is of judgment that it is inconsistent for any member of our Society to be engaged in such shops.—1835.

TITHES AND SUFFERINGS.

(Continued from p. 267.)

WE continue to desire that our testimony against Tithes and other ecclesiastical demands may be maintained in the spirit of meekness, and in consistency with our profession. We intreat friends to be careful, that no political considerations disqualify them from rightly supporting this testimony, and to bear in mind that it is not upheld, that it never was upheld, by us on any other than Christian grounds. Our religious society has always maintained a stedfast attachment to the government of our country; and enjoined and practised a cheerful submission to its laws when conscience was not violated. We caution friends everywhere to cherish a peaceable and quiet spirit; and on all occasions of popular excitement, to act as becometh meek, humble, self-denying Christians.—1834. P. E.

36

Caution
against poli-
tical consider-
ations herein.

We would affectionately remind friends, in connexion with the Act passed in the last Session of Parliament for the commutation of Tithes in England, of the importance of an upright maintenance of the testimony of our religious society on the subject of Tithes; and encourage them to watchfulness, that neither in the preliminary steps which may be taken for effecting the proposed commutation, nor in the subsequent operation of the Act, they in any degree compromise their principles.—1837. P. E.

37

Tithe Commu-
tation Act.

This meeting thinks it right to encourage friends generally to take all suitable opportunities of making known in a right spirit the principles of our religious society on the subject of demands in connexion with ecclesiastical establishments.—1841.

38

39

We believe that the refusal of all ecclesiastical demands was laid upon our forefathers as a testimony against the corruptions of the church, and to the spiritual reign and government of Christ; and that, in the patient endurance of persecution, in consequence of this part of their Christian profession, they were evidently owned of their Lord. We are comforted at this time in the persuasion, that the support of this our ancient Christian testimony continues to be felt as a religious duty by our members, and that not a few of our younger friends are brought to an increased sense of its importance, and of the duty of faithfully maintaining it. This testimony, as far as tithes are concerned, is grounded both on their origin and their application; and seeing that the rent-charge into which the legislature has commuted them is payable to the same persons and applicable to the same purposes, we feel bound to press upon all our friends, the plain and obvious duty of supporting the testimony in reference to the substituted charge with the like faithfulness and consistency, and with the like straightforwardness as have marked the maintenance of it in reference to the impost in its original shape. We desire therefore that all friends may continue firmly, yet meekly, to bear an open testimony against those ecclesiastical encroachments, and that interference with the rights of conscience, which still prevail. It is at the same time our desire, in relation to this duty, that all our conduct may prove that it results from the exercise of a tender conscience, and may continue to be, as we believe it has ever been on the part of our society, free from political considerations.—1841. P. E.

40

Caution
against acting
professionally
in the com-
mutation.

This meeting has had under its solid consideration the Act for the commutation of Tithe in England and Wales, by which provision is made for the conversion of Tithe into a Rent-Charge upon lands, and it is of the judgment that the change has not altered the objectionable character of this impost; it is therefore the duty of friends to bear their testimony faithfully against this claim. We are also of the judgment that friends should not act professionally in making the commutation of Tithe or apportionment of Rent-Charge, or of any of the expenses arising out of the commutation. And we are concerned to recom-

mend that when friends, either as land owners or otherwise, may think it necessary to attend Tithe Commutation meetings they should be very watchful not in word or deed to compromise our testimony against all ecclesiastical demands; and that in reference to all other arrangements connected with the fixing, apportioning or subsequent dividing of the rent-charge, the same watchful care be maintained.—1842.

The Indorsement of the Accounts of Sufferings is now to be as follows :
Tithes in kind—Rent-charge in lieu of Tithes—Tithes, priest's demands, and those called church-rates by warrant—Military demands by warrant.*
 —1845.

41

The blessings and privileges of the Christian dispensation are, in our apprehension, greatly interfered with by the systems of human invention introduced into the worship of God, whereby the dependence of the people is chiefly placed upon man, and under which man assumes a power in the church, inconsistent with the free exercise of those gifts which it may please the Lord to confer. This assumption was one of the earliest, and continues to be one of the most grievous corruptions of the professing church. It adapts itself to the corrupt nature of man, who, whilst desiring to have hold of Heaven, still cleaves to the earth; and seeks to find some easier way to the kingdom than by submitting to that regeneration of heart, without which we are told by the highest authority that we cannot enter the kingdom of God.

42

We feel truly grateful for that large measure of religious liberty which, after a protracted period of cruel sufferings, has long been afforded to our society. We love our country, and we are, in the largest sense of the term, a Protestant church. But we believe that in continuing to usurp authority over conscience in the exercise of the civil power, by maintaining established forms of worship, and by obliging men to contribute to those which they conscientiously disapprove, one of the worst features of the apostacy is retained. We think that with a right sense

* Where there are sufferings in respect of the expenses of Tithe Commutation, the amount is to be stated under a separate head.

of the inestimable value of religious truth, no truly conscientious man could join in supporting rites and practices which he believes to be contrary to the law of Christ, and to the spirit of his religion, and still less could he impose the maintenance of his *own* religious opinions and practices upon those who differ from him. True religion undoubtedly leads us to do to others as we would that they should do to us. The establishment of one system of faith and observance as the religion of the state, and the provision by the civil power for all the various sects which may divide the people, appear to us alike unwarranted, the former as an assumption of exclusive rule, the latter as treating the great questions of religion as matters of indifference, and both as infringing the precept of our Holy Redeemer, "Freely ye have received, freely give." —We desire, therefore, that this our ancient testimony may be steadily maintained in the meekness of wisdom, remembering that the wrath of man worketh not the righteousness of God.—1845. P. E.

- 43 This meeting is of the judgment that the purchase by friends of goods distrained to satisfy ecclesiastical or military demands, is a practice opposed to the faithful upholding of our testimony against the payment of such claims.—1848.

T R A D E.

(Continued from p. 278.)

OUR sympathy is awakened for our young men who are sent out as commercial travellers. This occupation renders it highly important to maintain, through holy aid, a firm and Christian course of conduct. The employment leads to the frequenting of inns. The company there met with is often inimical to a growth in grace, and exposes to intemperance and other vices. When young men are thus from home, we affectionately exhort them to seek the company of friends, and gratefully to avail themselves of those kind and hospitable attentions which are offered to them. It is very important that their arrangements be such, as that they can spend the first day of the week where our meetings for worship are held; and, as far as practicable, that they attend also a week-day meeting.—1834. P. E.

26

Commercial
Travellers.

In the present mixed state of society it is especially incumbent upon all, carefully to watch their various engagements in life. In conducting your outward affairs, whether in agriculture or trade or as professional men, and even in the investment of your property, scrupulously avoid doing anything that may compromise our Christian testimonies, or lessen their excellence in the sight of others. Maintain strict integrity and plain dealing, marked by Christian courtesy and respect to all, at the same time showing by your conduct that your first concern is to lay up treasure in heaven. Whilst a cheerful and kind, yet guarded intercourse is kept up with others, take care that your words be such as to minister grace to the hearers, to the use of edifying. In transacting his business, and in providing things honest in the sight of men, the true Christian may, in his daily walk, exalt his profession and commend his principles to others.—1841. P. E.

27

General
Counsel.

The annual inquiry made respecting all our members, “Are friends

28

just in their dealings, and punctual in fulfilling their engagements?" has claimed our close attention. We are concerned affectionately to press upon our friends everywhere the need of watchfulness, that we in no degree lose that nice sense of the standard of sterling, honest, and uncompromising integrity which the gospel requires in these respects. We are, indeed, enjoined, both by the examples and by the precepts of the New Testament, to provide for our necessities, and for those who belong to us; and he who neglects this duty is declared to be worse than an infidel: but we are required by the same high authority to injure no man, but in all things to do unto others what we would they should do unto us, and to be content with such things as we have, to which the blessed promise is annexed, "I will never leave thee nor forsake thee." He who with a conscience quickened by Divine grace, acts up to this holy standard, will be preserved from the snare of engaging in transactions in business whereby the property of others may be endangered, or reproach be brought upon the cause of Truth.—1844. P. E.

29
Caution as to
embarking in
dangerous
or extensive
concerns.

Every period of life, every variety of circumstances in the condition of man, has its peculiar temptations. The schemes now afloat for the employment of capital, some of them holding out the promise of large and rapid accumulation of wealth, render the present to many a day of great danger. Our desires are strong that those engaged in trade and commerce, and such as already possess a competency in life, may be duly aware of the snares which surround them, and that we, all of us, may stand open to the secret checks of the Spirit of the Lord which are at times sensibly felt within us, even whilst we are actively engaged in our daily avocations, and which would often hold us back from prosecuting our own purposes. And may those of our dear friends, whether in earlier or more advanced life, who may be endued with talents which seem peculiarly adapted to the affairs of this life, and whose temptation it may be to enter very largely into its concerns, duly appreciate this inward restraint thus graciously vouchsafed. This would set limits to their pursuit of the things that perish, and bring them to that quiet and contented mind, in which, taught of the Lord, they would see the paramount

value of heavenly over earthly things, and seek to devote the whole man to Him.—1845. P. E.

Some of the speculations by which individuals have been betrayed into haste to become rich, may appear for a time to have been prospered; yet if by these undertakings they have been leavened into a worldly mind, and the ease of affluence has deadened their sense of the transcendent excellence of heavenly things, instead of their having been fruitful to God, we speak it with sorrow, leanness has entered into their souls. We are therefore engaged to offer the word of pressing exhortation to friends, and particularly to our younger brethren in their outset in life, that they endeavour to be satisfied with the moderate gains and profits of the ordinary course of trade, that they be not ashamed of those lawful callings in which Divine Providence may have placed them, and that, as honest Christian tradesmen, their uprightness and circumspection in all things, may adorn the high profession we make of our obligation to serve the Lord in our outward concerns.—1845. P. E.

30

To the truly religious mind nothing is more precious or important, especially in the more advanced stages of life, than a patient, hopeful trust in God. For such of our beloved friends as have occasion to speak well of his fatherly care, in the provision which they have been helped to make for their latter days, we tenderly desire that their minds may not be harassed by any of these temptations, and that nothing may be allowed to interrupt that quietness and confidence with which they may be blessed of the Lord in the evening of their day.—1845. P. E.

31

Caution to those in advancing years,

An earthly mind shows itself in various forms. At this day it is especially obvious in many of the lawful pursuits of trade and commerce, but it is by no means excluded from those of agriculture. The enemy of man's peace knows how to suit his baits to the various circumstances of human life. Markets and fairs may be lawfully frequented for the purchase and sale of produce, but they have their peculiar snares: and he who is seeking to live as a consistent Christian, will, in attending

32

and to those attending markets and fairs.

them, endeavour, as far as practicable, to avoid all those places of resort, and that association, which endanger the maintenance of either pureness, temperance, or integrity. And with regard to other modes of acquiring a livelihood, we feel concerned, amid the multiplied variety of these pursuits in the present day, to caution our dear friends, how they enter into engagements which may subject them, by close and frequent intercourse, to the influence and example of individuals or bodies of men, whose minds are not under the regulating power of the truth; lest thereby a worldly standard should be substituted for that true tenderness of conscience, which would not only preserve from injustice in dealing, but would lead us, in all things, to do unto others as we would that they should do unto us.—1846. P. E.

33
On commercial failures,

and on the
conduct to
be pursued
afterwards.

Our tender sympathy has been excited towards many of our dear friends who have suffered the loss of all, or nearly all that they possessed, by the severe commercial distress through which this country has been passing; and we desire that they may receive a full measure of the help and of the true religious concern of their brethren. In some instances we doubt not these calamities have fallen upon them without any breach of integrity, or possibly any want of commercial prudence, at least in its ordinary sense. But we believe that we might appeal to some of our friends, even of this class, who would have to make the acknowledgment, that if there had been a closer adherence to the convictions and limitations of the Spirit of Truth in reference to their religious and temporal duty, they might have escaped some of the trials which have thus overtaken them. Our main concern, however, at this time, applies to the future course of all who, from whatever cause, have been brought into pecuniary difficulty. For you, dear friends, who are thus circumstanced, and for your families, we feel an earnest desire that you may be preserved from yielding to the peculiar temptations incident to your situation, that you may be enabled to make a right use of your trials, and that, through the help of the Lord, these trials may work together for your good. We believe that your comfort and peace of mind, your respectability in the eyes of all good men, and your

future success in life will be materially promoted by a willingness to come down at once to the true level which your altered circumstances require. Few things are so dangerous in cases like yours as the attempt to maintain in some degree the appearances of your former condition. Endeavour to depend to as small an extent as possible upon borrowed capital, and should the Lord crown your honest industry and your prudent and contented economy with that prosperity which is often the blessing of the upright, be persuaded not to regard the fruits of this success as fairly your own until you have paid all your former creditors in full. Nothing less than this is consistent with that uncompromising integrity into which true Christian principles lead.—1848. P. E.

This meeting has been deeply affected with concern on hearing of the many deficiencies which have appeared with respect to the answers to the sixth query; and earnest have been our desires that the advices which have been issued by this meeting on the subject from time to time, may receive due attention from our members: a concern has been especially felt on the present occasion that none of our dear friends may be tempted, by the prospect of high rates of interest, to risk their property in hazardous engagements; and that they may be very careful, before making any investment, to ascertain the extent of the responsibility involved, that their peace of mind may not be endangered, or the cause of truth be evil spoken of.—1849.

34

W A R.

(Continued from p. 295.)

21
On the
example of
Christ.

IN the course of this meeting we have been repeatedly engaged in considering the importance and extent of our well-known testimony against bearing arms, and all fighting and war. We scarcely need to say, that it is founded on the precepts of our Lord, who, in clear and unequivocal terms, has prohibited his disciples from avenging themselves: they were his own words, "I say unto you, that ye resist not evil." In accordance with this command, we believe it to be laid upon us to abstain from every means of defence incompatible with that meekness, forbearance, and love of enemies, which were so conspicuous in the character of our Lord himself, and which, if we walk as He walked, must distinguish us; "who when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously." Thus to walk as he hath left us an example that we should follow his steps, we confess to be no low attainment in religious experience; but if, with our hearts, we do really acknowledge him to be our "leader and commander," and patiently submit to those baptisms of spirit by which he would establish his government within us, we have good ground to hope, whatever be our emergencies, or our trials in life, that he will be near to help us to a meek and quiet spirit, and that in humble, filial trust in God, we shall find a strong hold in the day of trouble. In this holy temper of mind we shall, every one of us, according to our measure, be made instrumental towards the establishment of his kingdom among men, and the coming of those days in which the people shall learn war no more.—1839. P. E.

22
On arbitra-
tion between
nations.

We rejoice in the belief, that a correct appreciation of the peaceable principles of the Gospel of Christ is spreading in our own and in other

lands. We hail, as a symptom of this enlightened view, many instances of later years, in which disputes between nations have been settled by arbitration, and not by a recourse to the anti-christian practice of war. May a sense of the wisdom and true policy of arbitration increase, until it shall become the ultimate rule for the determination of such differences. And O! that all nations that take upon them the name of Christ, may be brought, by the light of his Spirit, to see that in having recourse to arms to settle disputes, and in gratifying the lust of conquest and power, they give occasion for his holy name to be blasphemed by Mahometans and Pagans.—1846. P. E.

Amidst the rumours of wars prevailing around us, we continue to feel the value of the testimony which has been given us to bear against the use of arms, and against all war, defensive as well as offensive. But in making this declaration, we are not unmindful of the difference between bearing this testimony in a season of peace, and in a time of actual war or civil outbreak. It is therefore our earnest desire that it may be given to all our dear friends, under whatever circumstances they may be placed, so to feel for themselves individually the ground of the testimony, and to be so strengthened of the Lord for its support, that they may act therein with christian boldness and consistency in all things. And may they be so preserved in watchfulness against any compromise of principle, trusting not in the arm of flesh, but in the Lord alone, that this precious part of our christian profession may be maintained inviolate, and through their faithfulness more widely diffused in the earth.—1848. P. E.

23

On faithful-
ness in time
of trial.

Y O U T H.

(Continued from p. 309.)

18
Deference
to age.

THE more our young friends are engaged to dwell in true humility, that respect for age and experience which has ever characterised every well-regulated community, both civil and religious, will evince itself. It was an injunction to Israel of old, and we regard it as a standing precept, "Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God."—1835.

19
Affectionate
counsel to
young friends.

The circumstances of our beloved young friends, whether under the shelter of watchful parental care, or exposed to the temptations of the metropolis and other large towns, have at this time had much of our very serious consideration. We do not forget the temptations of our early life, and especially those incident to our entrance upon general intercourse with the world; they were slippery paths to us, and with humble thanksgivings to God we call to mind the tender care of his fatherly providence, the pleadings of his warning voice, how He strove with us, and his forbearance towards us. We know, that up to this hour, we have nothing to depend upon but the free mercy of God in Jesus Christ our Lord; but, through the aboundings of His grace renewed unto us, we cannot but express our strong solicitude—our prayer, that it may please the Lord to deal graciously with you, dear young friends; that He may never take his Holy Spirit from you, but deepen and strengthen your convictions of the guilt of sin, its hatefulness in his holy sight, and its certain and awful consequences to the impenitent and unconverted. O! that we could induce you duly to appreciate these tokens of our Heavenly Father's love, and that nothing might ever tempt you to call in question the divine origin of those secret checks in the conscience, those monitions and faithful warnings, those pleadings of the

Holy Spirit with the mind of man, by which our heavenly Father would draw us to himself and make us rich partakers of that pardon and reconciliation which He grants to his believing and contrite children through the blessed intercessions of our Saviour. Open your hearts to Him that standeth at the door and knocks, suffer his love to prevail, strive to enter in at the strait gate: we press it upon you with the most earnest and tender entreaty, because we are aware that there is much by which many of our young people are surrounded at the present day, which would draw them away from the humbling discipline of the cross, and induce them to seek an easier path to the kingdom. The words of our Lord are simple, plain, and full; and they commend themselves to the enlightened conscience—"Strait is the gate, and narrow is the way, which leadeth unto life."—1837. P. E.

The Lord in his mercy doth often, by the immediate inshining of his light, visit the soul in the very morning of our day. As these visitations are cherished, the mind is preserved from the snares of folly and vice, and strengthened to enter in at the strait gate, and walk in the narrow way: but how many, through unwatchfulness and the temptations of the devil, have been led out of this path! We do therefore, in much love, beseech our younger members to take heed that they slight not these offers of mercy. Be very careful, dear young friends, not to admit any doubts of the reality of past experience in these things. Wait for the power of God, and if you have to wait long, be not discouraged.—1840. P. E.

20

For you, dear young friends, the objects of our sympathy and love, we would express our strong desire, we believe we may say our fervent prayer, that the ever-watchful care of the heavenly Shepherd may be over you for good: yours is indeed a slippery path, and a period of life beset with many and strong temptations: even in the most favoured allotment there are snares both secretly and more openly laid for your feet. O that we could prevail with you all to come unto Christ, to confide in Him as your Saviour, and to enter upon the warfare against the

21

lusts of the flesh and the pride of life! If happily your hearts have been made tender before the Lord, and you know what it is for the hand of God to be upon you, beware that you never resist the working of his power; be frequent in presenting yourselves before the Lord in awful stillness; commune with your own hearts; watch for the gentlest intimations of his Holy Spirit, and in whatever little acts of dedication He may call for the acknowledgment of your love and allegiance, give yourselves up to his service with a willing and a ready mind; think on the blessing pronounced upon the pure in heart; ask of God that He will keep you from evil thoughts and corrupt imaginations; that in your intercourse with the world, and one with another, in your words and all your conversation, you may be blameless and harmless.—1844. P. E.

INDEX TO THE SUPPLEMENT.

*** The figures in parenthesis (), denote the paragraphs ; the others, the pages.*

A.

ARBITRATION between nations, desired 409 (22)

B.

BIRTHS AND BIRTH NOTES. See REGISTRATION.

BOOKS. (Continued from p. 30) Page 341

Caution as to what publications are admitted into our families 341 (9) ; 375 (33)

Altered regulation as to Manuscripts submitted to the Morning Meeting 370 (4)

BURIALS, Not to take place without the authority of a Burial Note 389 (8)

Of persons not Members, directions respecting 392 (11)

and BURIAL NOTES. See REGISTRATION.

C.

CIVIL GOVERNMENT. (Continued from p. 35) Page 342 to 345

On our general Duty as Subjects 342 (14)

Cautions as to Friends filling Magisterial and other Civil offices 342 to 345 (15 to 18) ; 346 (42)

Conscientious refusal of Municipal Office does not subject Friends to fine 344 (17)

The subject of Punishment of Death recommended to the attention of Friends 345 (19)

CONDUCT AND CONVERSATION. (Continued from p. 58) Page 346 to 349

The ground of our Christian testimonies 347 (43)

Exhortations to Truthfulness ; simplicity in language, dress, and furniture ; and the Fear of God 348, 349 (43 to 45)

On engaging in Civil duties, and on taking part with others in Objects of Philanthropy, 346 (42) ; and see CIVIL GOVERNMENT.

Advice against Field Sports, and as to frequenting Inns, &c. 346 (41) ; 403 (26) ; 405 (32)

— against attending places of diversion, music, &c. 348, 349 (44, 45)

DANCING

D.

- | | |
|--|----------|
| DANCING and other vain pursuits to be refrained from | 349 (45) |
| DRAM SHOPS, Inconsistent for members of our Society to be engaged in | 398 (6) |

E.

- | | |
|--|-------------------|
| EMIGRATION | Page 350 to 351 |
| Counsel to those who contemplate | 350 (1, 2) |
| —— as to conduct towards uncivilized tribes | 351 (2) |
| Care over members who have Emigrated recommended to Monthly Meetings | 351 (3); 362 (40) |

F.

- | | |
|--|---------------------|
| FIELD SPORTS advised against | 346 (41) ; 349 (45) |
| FAIRS. See MARKETS | |

G.

- | | |
|--|----------|
| GRAVE STONES AND MOURNING HABITS. (Continued from p. 71) | Page 352 |
| Caution against wearing mourning garments | 352 (6) |

I.

- INNS AND PUBLIC HOUSES, Advice against frequenting, or tarrying in more than necessary, and as to
conduct in them 346 (41); 403 (26); 406 (32)

L.

- | | |
|--|-----------------|
| LIBERALITY. See POOR. | |
| LIST OF MEMBERS, How to be kept and examined | 392 (12) |
| Meeting for Sufferings, to furnish Books for | ib. |
| LOVE AND UNITY. (Continued from p. 90) | Page 353 to 355 |
| The nature and ground of Christian Unity | 354 (17) |
| Exhortation to Love and Charity, and Caution as to speaking or writing of the errors of others | 353 (15) |
| — against the spirit of Contention and Judging, and of Religious Controversy | 355 (18) |
| On the duty of visiting and relieving the Poor | 353 (16) |

M.

- | | |
|---|-----------------|
| MAGISTERIAL OFFICE, Caution to Friends against accepting | 344 (18) |
| MANUSCRIPTS submitted to the Morning Meeting, altered regulation as to | 370 (4) |
| MARKETS AND FAIRS, Caution to Friends who attend | 405 (32) |
| MARRIAGE. (Continued from p. 103) | Page 356 to 360 |
| Caution (on the alteration of the law) not to deviate from our Religious usages and regulations | 356 (A, B) |
| | MARRIAGE |

MARRIAGE continued.

- Additional Rules for proceeding in 357 to 359 (C)
 Notice must be given in *each* party's district twenty-one days before the Monthly Meeting
 that clears them 357 (C)
 Form of the Notice 358
 Notice void if the Marriage is not within three months of its entry 359 (C)
 Superintendent Registrar's Certificate must be produced, &c., to the Meeting before the parties
 can be cleared 359 (D)
 ——— also must be delivered before the Marriage to the Registering Officer of the
 Monthly Meeting within which it is to be solemnized 359 (C)
 The Monthly Meeting's Registering Officer to be, if practicable, present at the Marriage
 359 (D)

Regulations as to Registration of, superseding former Rules. See REGISTRATION.

- Due Registration of Marriage to be reported to the Monthly Meeting 385 (NOTE)
 Marriage before Superintendent Registrar, is contrary to good order 356 (B)
 None to take place in a Meeting House where a Meeting is not regularly held 360 (E)
 Meeting Houses of Friends need not be *registered* for Marriages 360 (E)

MASTERS, MISTRESSES, &c.

- Apprentices and other Youth recommended to kind and watchful care of 373 (16)

MEETING FOR SUFFERINGS.

- To have names and residences of Members removed to Foreign parts, away from Meetings, fur-
 nished by their Monthly Meetings 362 (40)
 Friends in Australia and Van Diemen's Land recommended to its sympathy and care 372 (13)
 MEETINGS FOR WORSHIP. (Continued from p. 157) Page 363 to 366
 Remarks and Exhortations relative to our Public Worship 363 (20); 365 (22)
 Desire that Youth may be placed where they can attend our Meetings 365 (21)
 Children not to be discouraged where Meetings may be held in silence 374 (32)
 Friends advised against attending other modes of Worship 366 (23); 372 (14)

MEMBERS, Alphabetical Lists of, how to be kept and examined 392 (12)

MINISTERS AND ELDERS. (Continued from p. 167) Page 367 to 369

- On the right Qualification for the Ministry of the Gospel 367 (25)
 Its Freedom, Character, and Value 368, 369 (27, 28)
 Caution against a criticising and controversial Spirit 367 (26)
 Case in which the expense of a Minister from America may be paid out of the National Stock
 371 (9)

MONTHLY MEETINGS. (Continued from p. 142) Page 362

- To keep alive a care over their Members who have emigrated 351 (3)
 To correspond with them and furnish their names to the Meeting for Sufferings 362 (40)

Directions relative to Marriage. See MARRIAGE.

- To appoint a Registering Officer for Marriages, and to notify the appointment to the Recording
 Clerk of the Society 384 (1)

MONTHLY MEETINGS

MONTHLY MEETINGS continued.

- Directions as to the giving out and disposal of Birth and Burial Notes, and the recording of Births and Deaths. See REGISTRATION.
- To appoint a Friend to keep Alphabetical List of Members 392 (12)
- Annually to appoint a Committee to examine the said List, the Marriage Registers, Birth and Burial Notes, and their Check Margins 392 (12)
- Annual Committee on advising respecting Accounts, &c., to recommend also that wills be made, and affairs settled in time of health 362 (41)
- MORNING MEETING. (Continued from p. 171) Page 370
- Alteration as to the revision of Manuscripts submitted to it 370 (4)
- MOURNING GARMENTS advised against 352 (6)
- MUNICIPAL OFFICES, Conscientious refusal of, does not subject Friends to fine 344 (17)
- MUSIC, The unprofitable and injurious tendency of 348 (44) ; 349 (45)

N.

- NATIONAL STOCK. (Continued from p. 177) Page 371
- A case in which Quarterly Meetings may be reimbursed from it 371 (9)

O.

- OATHS required for Municipal Offices, the refusal of does not subject Friends to fine 344 (17)
- OVERSIGHT. (Continued from p. 188) Page 372
- Overseers and others encouraged to labour with Members attending other Places of Worship 372 (14)
- Kind guardian care recommended over Apprentices and Youth 373 (16)
- over children not Members, who have been educated in our schools 372 (15)
- Care towards Members who have emigrated, recommended to Monthly Meetings 351 (3) ; 362 (40)
- towards Friends in Australia and Van Diemen's Land, recommended to the Meeting for Sufferings 372 (13)

P.

- PARENTS AND EDUCATION. (Continued from p. 205) Page 374 to 377
- Advice as to the guarded and religious training up of Children 374 to 376 (33 to 36)
- in the fear and love of their Creator and Redeemer 375 (34)
- The concern of our Forefathers in these respects 376 (35)
- The powerful influence of example on the Young 374 (33)
- Caution as to the attire of Children 375 (34)
- Encouragement and counsel to Friends employed in Education 376 (36)
- Youth not to be discouraged in attending Silent Meetings 374 (32)
- PHILANTHROPIC UNDERTAKINGS, Watchfulness recommended to those who take part in 346 (42)
- PLACES OF DIVERSION, The attendance of, earnestly advised against 348 (44)

PLAINNESS AND MODERATION

INDEX TO THE SUPPLEMENT.

417

PLAINNESS AND MODERATION. (Continued from p. 213)	Page 378, 379
The example of our Forefathers herein	378 (17)
Truthfulness, Self-denial, and Simplicity in Language, Demeanour, Dress, and Furniture exhorted to	348 (43); 349 (45); 378 (17, 18)
Advice as to the attire of Children	375 (34)
POLITICAL PARTIZANSHIP, Caution against	344 (17)
POOR, The duty of visiting as well as relieving enforced	353 (16)
PREPARATIVE MEETINGS. (Continued from p. 143)	Page 362
Are to answer the 17th Query in addition	362 (5)
PUBLIC HOUSES. See INNS.	
PUNISHMENT OF DEATH, Serious objections to	345 (19)

Q.

QUARTERLY MEETINGS. (Continued from p. 129)	Page 361
The condition of their small Meetings for Worship and Discipline commended to their care	361 (9)
Case in which they may apply for reimbursement to the National Stock	371 (9)
QUERIES, Superseding those in p. 217 to 220 (4 to 6)	Page 380 to 383
For the Men's Meetings	380
For the Women's	382
To Quarterly Meetings only	383
Preparative Meetings to answer the 17th in addition	362 (5)

R.

REGISTRATION, Rules superseding all under the head Registers, p. 222 to 227	Page 384 to 392
Monthly Meetings to appoint a "Registering Officer" for Marriages	384 (1)
to notify every fresh appointment to the Recording Clerk of the Society	384 (1)
Duties of the Registering Officer for Marriages	384 to 386 (2, 3)
Due Registration of Marriages to be reported to the Monthly Meeting	385 (NOTE)
Register of Births and Deaths discontinued from 1st of Seventh Month, 1837	386 (4)
Prompt information of Birth or Death to be given to the District Registrar	387 (5); 388 (7)
Monthly Meetings to appoint Friends to give out Birth and Burial Notes	387, 388 (6); 389 (8)
Form of Birth and Burial Notes	388, 389
Directions as to the giving out and disposal of Birth Notes, and the recording of Births of Members	387 (6)
as to Burials, the giving out and disposal of Burial Notes, and the recording of Deaths of Members	389 to 391 (8, 9)
Form of Notification of Burial to another Monthly Meeting	390
Certificate of Burial, when required by Public Bodies, is to be furnished by the Friend who has custody of the Burial Note	391 (10)

REGISTRATION

REGISTRATION continued.

- As to Burials of persons not Members 392 (11)
 List of Members to be kept up and annually examined 392 (12)
 RELIGIOUS CONTROVERSY, The Spirit of, cautioned against 355 (18) ; 367 (26)
 RELIGIOUS TESTIMONY, The ground of 347 (43)
 RENT CHARGE in lieu of Tithes. See TITHES AND SUFFERINGS.
 RITES AND CEREMONIES Page 393, 394
 On the saving Baptism and true Supper of the Lord 393 (1)
 The Christian religion not typical but spiritual 393 (2)
 Caution against putting Outward observances in the place of Holiness 394 (3)

S.

- SCHOOLMASTERS, &c., Encouraged and counselled 376 (36)
 SCRIPTURES. (Continued from p. 243) Page 395
 Divine assistance to be sought in reading them, and caution against partial views of religion
 395 (12)
 SLAVE-TRADE AND SLAVERY. (Continued from p. 251) Page 396, 397
 Thankfulness on the Abolition of British Colonial Slavery and Apprenticeship 396 (25, 26)
 Concern at the continuance of the Slave-trade and of Slavery in other Countries 397 (27, 28)
 SPIRITUAL GIFTS, Liberty for the exercise of, in Public Worship 368 (27)
 SPIRITUOUS LIQUORS, Advice against the use of, except for Medicine, and Caution as to dealing in
 398 (5)

T.

- TEMPERANCE. (Continued from p. 253) Page 398
 Exposure in frequenting Inns and Markets 403 (26) ; 405 (32)
 Counsel against the use of Ardent Spirits except as Medicine, and Caution as to trading in them
 398 (5)
 To be engaged in Dram Shops inconsistent for a Friend 398 (6)
 TITHES AND SUFFERINGS. (Continued from p. 267) Page 399 to 402
 Grounds of our Testimony against Tithes and Exhortations to its maintenance 399 to 402
 (36 to 40) ; (42)
 Testimony to be borne against the Rent Charge into which Tithes are commuted 400 (39, 40)
 Friends should not act professionally in the Commutation 400 (40)
 Nor purchase Goods distrained for Ecclesiastical or Military demands 402 (43)
 Endorsement of the Accounts of Sufferings 401 (41)
 TRADE. (Continued from p. 278) Page 403 to 407
 General Counsel to those engaged in Trade 403, 404 (27, 28)
 — to those in advancing years 405 (31)
 Caution as to Speculative Investments, and too extensive or hazardous engagements 404, 405
 (29, 30) ; 407 (34)

TRADE

INDEX TO THE SUPPLEMENT.

419

TRADE continued.

Sympathy for those who have met with reverses, and counsel as to their future course	406 (33)
Advice to Friends attending Fairs and Markets	405 (32)
TRAVELLERS, COMMERCIAL, Counsel to	403 (26)
TRUTHFULNESS, Exhorted to	343 (16) ; 348 (43) ; 349 (45) ; 378 (17)
Children to be accustomed to Truth speaking from Infancy	375 (34)

V.

VAIN SPORTS, To be refrained from	346 (41) ; 349 (45)
-----------------------------------	---------------------

W.

WAR. (Continued from p. 295)	Page 408, 409
Our Testimony against, founded on the precepts and example of Christ	408 (21)
Encouragement to Faithfulness	409 (23)
Desire for the prevalence of Arbitration among Nations	408 (22)

Y.

YEARLY MEETING. (Continued from p. 126)	Page 361
Notes of its Proceedings not to be taken	361 (15)
YEARLY MEETING OF MINISTERS AND ELDERS, Hour of Meeting altered	361 (16)
YOUTH. (Continued from p. 309)	Page 410 to 412
Affectionate counsel and warning to	410 to 412 (19 to 21)
Deference for Age and Experience recommended	410 (18)



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Table continued.

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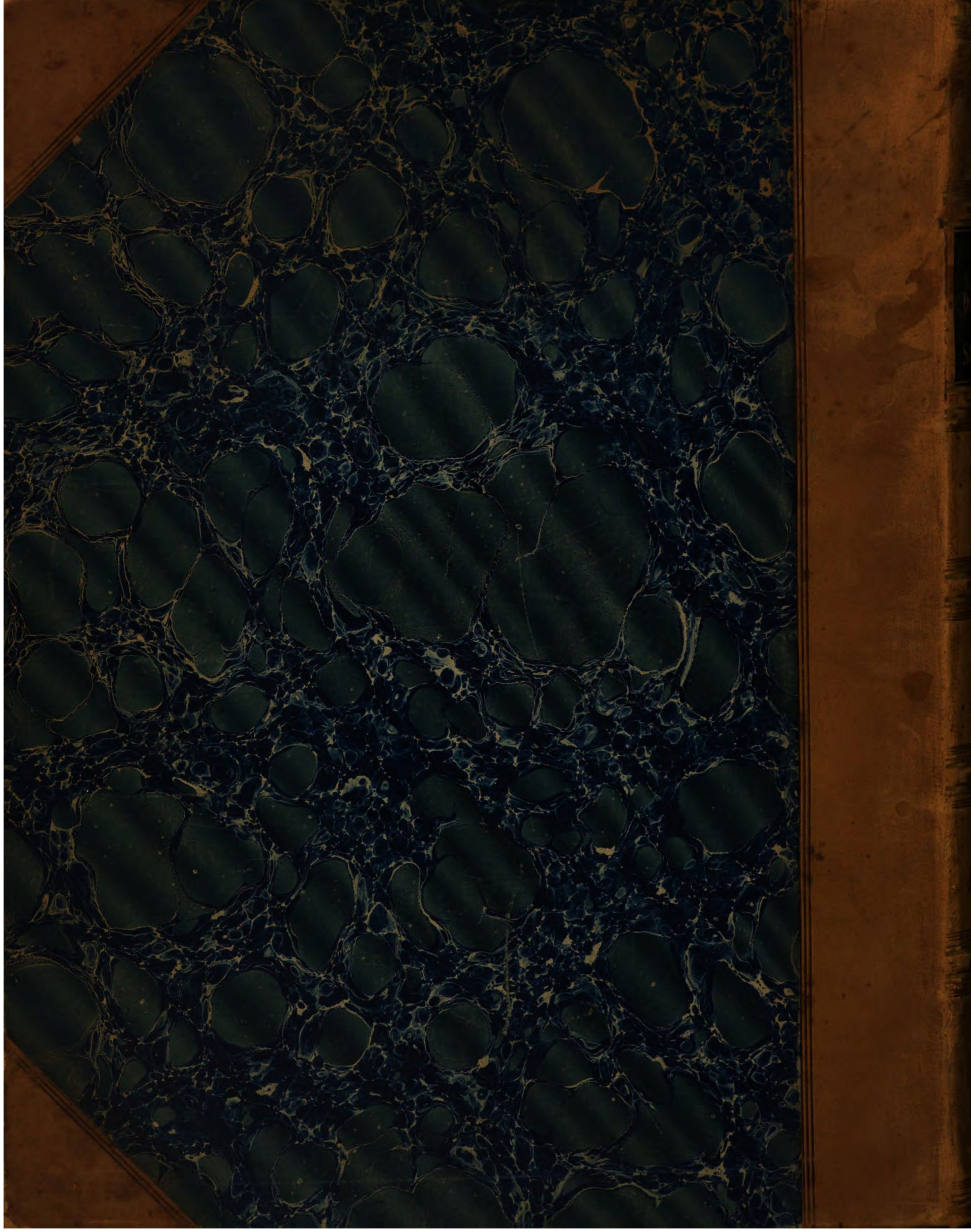
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